# Christian Spiritualist,

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL At No. 553 Broadway, New-York.

The Christian Spinitualist is published every Saturday Ten copies for Eighteen Dollars; or, one person sending us ten subscribers will be entitled to a copy for one year.

### [For the Christian Spiritualist.] SPIRITUAL NEEDS.

The question is not unfrequently put by and amongst Spiritualists, why is it that in many places, after a warm and absorbing interest is begotten and aroused in the "manifestations," it should in a measure die out, and leave but luke-warmness of desire, belief and exertion, not to say unsatisfaction and inharmony? Now here is a serious question. It cannot be doubted that it embodies much of truth. It is a first that interest has sprung up, and ere its fruitage was fully apparent, that interest Indeed, the human mind is much like the soil of me? earth; gradually, when left to itself, doth it change the character of its elements and constituents, and land fears, and hopes, and "moral certainties" al- the world is now so far beneath their power, that laws of order or not. In this way will miracles oftentimes, the sudden apparent transformation worked by some decomposing and recreative stimu- an April day. li, but gives us the simble we of a natural inherent strength.

make and unmake rulers with astonishing case and negation of relaxed effort. Then, as a swarm, have been under the influence and direction of Spi- but to such as know something of Astronomy, their readiness, and our neighbors of "ht belle France" seem to have imbibed something of the same spirit, and fears holding sway over men everywhere.— or would admit. Who can tell what influence it is we expect miracles all to cease by light from heaven, We, also, in a different mode, love varied rule.

We look for change and spasms in politics almost of the Spirit land. as readily as we do for changes in trade. Now it so low as to do him reverence."

action of different and peculiar organizations, but fy the Spiritualist. governing the interior elements and the essences of

or at least, into conditions not much better?

shall bring in its train an evil?

settled. Men know whither they are tending; what they were made for; and why all these innu- what it is all going to result in." merable forms and existences, thickly peopling the cedence?

can rap or tip, or through controlled organisms, Alexander, or Hannibal, or Napoleon, direct us.

and actually unsatisfactory, (a necessity of present manity and the future. It is not enthusiasm to destates and conditions, but unhappily not so taken,) clare that humanity and the future are theirs. that moral phases to be deplored are easily engen- | Make the supposition, and the interiors of thoudered, and this, because all with but few excep- sands of Spiritualists cannot, that the "manifestations, here and there pleasureably presented, have tions" will reach no further in effect and influence here have commenced to re-organize a Conference, not become individually harmonized. The work of than is now visible, have we not enough to make feeling the necessity of union. For the present, harmonization is one that does not rest upon, the us glad and rejoice? Already inspiration is brood- they intend to meet once a week, to consider what-

day of such men as Diogenes is past. The necessity duty of men to lend their names and fames to to see to the formation of circles for the advanceof circumstance and the deep rooted foundations of spread in so far as is given unto them by force of ment of these, and the unfoldment of others. As actual life, must be lovingly looked upon, and if not a hearty belief and a warm faith, these gifts yet, the Conference is few in numbers, but it is

Self-esteem and approbation are yet high up, and Must every good be measured by an individual necleus to the cause here, and may prove the censcientiousness may stand by, but they've hoodwinked | izing. her. Destructiveness and combativeness are far from magnetically somnolent.

But let us not fall into despondent strains; be- the prophetic and penetrating vision of superior ness, "we don't want to listen to self-created menwhich your correspondent humbly agrees.

Thems-Two Dollars per year, payable within three months. and feel, that if the Spiritual world hath spoken merely; not for the gratification of wonder seek-All business letters and communications should be addressed there a word feel as from the Father, to stir men to the Society for the Society for the Diffusion of Spirittal Knowledge, the Editor Christian Spirittalist, No. 553 Broadway, Newbotter lives, a livelier faith, and to nobler deeds.—

there a word feel as from the Father, to stir men to merely to tear aside the veil secreting the corruptions and deformities of present materiality, and in five years even, hath left a new, fresh, deep im- have been, to leave them in abjectness and misery press upon the great bead and heart of humanity. | from the exposed and disclosed knowledge.

> time aspired after, is not yet here, is yet of the ing, and transforming, and reforming powers, and dim future, which is not so dim now as of former influence of the Spirit world? What if Mr. Davis' Let every one think if he would not cease his visits years. And oft this comes to the sanguine mind thrilling and wondrusly constructed vision at High with repellent force, to drive back and down the Rock Cottage, were but a gorgeous phantasmagogushing wishes, holy desires, and trusts and faiths ria, we know that effects must be proportionate to that would seem to have the force to make "the causes. The Spirits have given us cause, by the good time coming" a present glorious reality.

has been, as it were, wilted. Is it accountable up- harmonious;" to me there are no "depressions or ture. This, then, they work for the future. It is all the operations of the Divine mind, and all exhion the law that quick growths do not long endure? elations," the calm of Heaven rules eternal within in the nature of things that the positive and supe- bitions of His power, have been strictly natural, or

The Greeks and Romans were accustomed to ward looking mind feels at times and seasons the mere declaration? Since men have existed, they see of the sun continue to take place as heretofore, come in to disquiet and annoy the common doubts rit intelligences, to an extent they dreamed not of, miraculous character has vanished. In this way

But still the question first presented. There are that rule and embody themselves in action? is Solon, and now Pisistratus. To-day Cresar holds some truths lying at the basis of human character, undivided sway; the morrow looketh upon "none to which it is not well to give general expression. Here, men prefer to be as "wise as serpents," rath- things" are of God. True it is, that as the Spiritual is of, and not be- er than the reputation of "philosophers." So, as yond, Nature, it is subject alike with materiality to to the question before us, we are not entirely free place this with its opposite, do our friends and will disbelieve that account of the Angel speaking the influence of immutable and universal laws, to speak, least so, since we are Spiritualists. How- guides, and teachers of the invisible life work.— to Philip, Acts, viii. 26, 29, and carrying him away. Different principles or laws may preside over the ever, there is, I think, an answer sufficient to satis- They are preparing and bringing together, and ar- ver. 39, 40? Or who that believes these accounts

all things in the vast univercedum, neath the hitherto have not troubled themselves to become is a beauteous and harmonized sociality. source whence they issued forth, are a few prin-settled in mind as to the real, substantial, practical, | Prophecy and phantasy are like the sublime and | Spiritualists are among the last who have a right to | can in the other, always in the ratio of the actual ciples co-eval and co-existent with creations. Change enduring benefits to flow from the general opening ridiculous, not far removed. It needs no prophetic circumstances, do like things now, when it is expliis one of these. It is the mother of progression, of Spirit intercourse; such benefits as men univer- ken to declare that principalities and powers, and citly and unequivocally declared that these things both, it seems plain to us, must stand or fall to- to mind, through the agency of electricity, in any and would be the herald of perfection were that at- sally ought to be and really are interested in, after churches and states must succumb to a power di- and even greater things should be done and seen in gether. the soul is made glad with the assurance that it vine. We've read the prophecy these thousand the "last days." See John xiv. 12: Mark xvi. 17, So, if "Spirit manifestations" give in some of liveth evermore, and can and does come back from years, and its repetition through various rapt etc.: Joel, ii. 28, etc.: Jude, xiv.: Zech., xiv. 5: their respects a quicker life to the law of change, its "long bourne." "What is to be the great re- tongues in different lands, from that period through Matt., xiii, 39, etc., etc. why is it, that at times, it seems not adequate to its sult of all this?" is the question often heard. "I'm the ages unto the present, gives us the satisfaction Who that believes that men may be entranced. mission? Why is it, that men see, hear, believe, satisfied," saith one, "that I'm immortal, that I've of its fulfillment. What is eternally good and true and lie for days as if dead, under Spiritualism, will. seek, and then, by and by, glide back into old states, communicated with my departed relatives and is invulnerable and intact to change; what is not seriously doubt the truth of the history of Jonah that it was a heterogenous rabble, made up of the friends, but I don't care about seeing anything fur- must feel and bow before its transforming life. If being three days and three nights in the belly of a odds and ends of humanity, without system, tac Must it always be that every new found good ther. I get no satisfaction in attending circles, the corruption and hideous wrong, and the huge em- sea monster? and who is there who credits this, and tics, or order. And yet, that army made the longcontradictions and frivolities are too numerous to bodied form of ten thousand ills stalk before men to The question of the soul's immortality, aside give me a sustained interest in what is only the re- oppress and affright, they must go down before children in the furnace by the angel, Dan., iii, 28, of humanity. from the graspings of intuition and reason, is here presentation in a somewhat varied form, of what the light now streaming from Heaven's wide-oped will say Spirits cannot preserve their mediums un-I've before witnessed. Besides, I wunt to know windows. In all the past, the good and great have

shown a hesitancy to go forward, while others have pirations. some, these lesser causes, such as spring from the divisions and dissensions have resulted, and strike for that time's abridgement. tainly do not advance a cause, so they must re- elements of hope and a renewed life. The roots of a tree that has stood for years are tard, and are of concern to us. They should be We hesitate not to affirm that all existing forms

a changed man, a mild, conciliatory, charitable, with the question of the soul's continued existence flesh and materiality must obey. patient, submissive and loving Spirit, willing to bear and the present. No. The great and good of all and forbear, able calmly to look with philosophic ages and nations, since men trod this earth, now steadily at, to work for. We need not become Ja- about the great hail stones, alluded to in Ps. xviii, chologised into the idea, that Franklin is actually but we will not tamely submit to be deprived of this eye upon all things. Wherefore, after novelty hath immortal habitants of brightest spheres, are work- cobins, revolutionists and "unquiet Spirits." All 13, 14, and doubtless true, then skipping over this inside of him, all whole. The aspirant for medilost its charms, frequently comes in indifference. ling for grander ends than strike the mere superfi-Besides, too, men see so much that is unreliable cial vision. They have measured and guaged hu- nal equipoise.

it may be aided by, the usual "manifestations." ing amongst men. Some have the healing gift equal ever may be calculated to advance the cause in this Men still fear each other. The law of meum and to the apostolic power, others the gift of prophecy, city and vicinity. There are amongst us, a consitunn is still wonderfully active. Judgment of others that of discerning Spirits. Who can affirm derable number of individuals in a partially deveothers is still as easy as formerly, and judgment of that these are valueless for a great end? Why loped condition, who need counsel and encourage self taken about as seldom as in times past. The then should they not be cultivated? Is it not the ment, and the members of the Conference intend amongst the peoples?

frown down upon reneration and benerolence. Con- criterion? Than this nothing is more despiritual- tre and stimulus to the growth of a spreading faith.

All the "manifestations" are but means, not ends; at least, all the exterior developments. Afar off, The Spiritual Teacher, R. P. Ambler, Medium.

sides, some of the brethren may say with positive- and enlightened intelligences, high advanced in the knowledges of love and wisdom, discern the future tors, the day of mere preaching has gone," to of this earth and race, and it is to make a glorious consummation of things and forms felt as realities, In these remarks, I referred to the general state that bring the innumerable hosts of the invisible of men. It is good, yea, it is gladsome to know land to us. They come not for the day and hour "with power and authority," it hath not been in ing propensity; not to stimulate or arouse pride effect as breath to the winds. Here a thought, and or vanity, or ambition, but to quench them; not The Spirit of Divinity through the Spirits of men, having shown men what and where they are and

Still, the change the Jewish prophets told of, and | Can it be supposed that church and state in any nspired media, good men and philanthropists of all of their deep comportments will escape the searchgrace of Him who ruleth the Nations, to expect | done that was truly supernatural, or above or out Can any man stand up and say, "I am truly through their delegated instrumentality a great fu- of the order of nature, we do not believe. We say rior should absorb and sway the negative and infe- according to the laws of His order, whether inter-We all are now positive, now negative. So doubts rior. And "the Spirits hesitate not to affirm that nal or external, or whether we understood those ternate, just as doth the clouds with sunshine of it must inevitably obey the decrees of angelic wis- cease to the sons of men. Eclipses of the sun were dom, and that the course which it takes in the fur always counted miraculous by nations knowing All strength, like all good, is relative, and so even ture must inevitably correspond with the primary nothing of the motions and effects of the heavenly the calm, philosophic, intuitive, inspirational, for authority of a higher and diviner law."\* Is this bodies on the appearance of each other. The eclip-Ah! blessed are the residents of the higher planes that imparts to us certain motives? Who can trace teaching us the laws by which they are and were to their first sources the thoughts and incentives exhibited. Who now that believes table-tipping,

every household shall be convinced that "these

worked and suffered, and died for their destruction. Judging from what has come under my own ob- Their efforts seemed feeble and ineffectual, but dity in Bible believers, rejecting all belief in the productive of independent action, throughout the sary of the landing of the Pilgrim Fathers, furnishlimitless realms of life. Wherefore, then, dissatis- servation, doubtless, not a few have thus expressed they were not. They have given us the present. faction almost disgusts? Why retrogressions from themselves. The effect has been apparent. Men The angels are using the present as a lever to move points gained? Why these doubts and the unseem- of years and influence, who at first were in- the world, and they give us a settled assurance of selves, and there is an equally absurd, and still more it has already shown itself more than a match for ly forms and dogmatisms they bear, and envies, clined to give to the cause the weight and aid of the future, the culmination of all the past, the con- dangerous absurdity, in those who believe in Spirit the time-honored religious organizations of the they to endure in comparison to the Pilgrim Mothand jealousies, and contentions for place and pre- their position and character, have drawn back or summation of devoutest wishes and prophetic as-

Aside from minor reasons, I think there is one become luke-warm and uncertain. And it cannot Granted that it will consume time, what then? prime one that will answer our main question. To be denied, though it may be painful to admit, that It is the duty of every Spirit in the flesh to work losophical principles. Both these absurdities show their faith, who ever had any worth saving, not- not only all these to endure, but they had the Pil-

ficient to cover most of the conditions deplored as along the surface of the movement. Every man that they have become willing to let it go, and with out to be true at all hazards, whether they appear knows that it is abject folly to bemoan over the it the huge pack of sin and woe that it bears. An Well is it said, that men are not easily radically past, and though these lamented states are present- undefined faith of something good and heavenmonious sociality, naturally walk in the domains of causes, and if possible remove them. They cer- bases. Men snuff the future and are imbibing the

not to be reached by a wave of the spade. You cleared from the straight path, just as an army and structures, political or theological, obstructing may convince a man that he will forever exist, that would remove the obstructions blocking up or re- the progress of the race, have had the seal of so- the book of Joshua, just as much as to say, we ter this idea has been cherished long enough, to anything but men across the Atlantic. I assure his friends in the Spirit can come to him, that they tarding its way and progress. Mightier than lemn judgment set upon them. If they are not do not vouch for the truth of this, but give it as we drive every other idea from his mind, he should take flexible, they are not indestructible. If they will got it in that book. This book of Joshua, was a a seat in a circle, and order the Spirit of Dr. Frankwrite or speak—what then? The great deeps of I cannot think that whatever of remarkable and not side with the angel of humanity, they must go collection of anecdotes of things said to have been lin to appear, and report himself ready for service. that man's nature are not necessarily broken up. unequalled indications of the presence and agency down before her, and give way and place to better done by, or happened to "upright men," or men With their minds in the positive mood, the whole of a colony, and the peopling of a whole continent. He does not necessarily become by reason thereof, of Spirits seen and felt everywhere, but have to do things. It is the Spirit that rules and directs, the of renown, as we have collections of posthumous circle should fix their eyes on the medium, (wheth- I did hope there was one prerogative they would

> Certainly, we have, then, something to look good states tend to impart inward calm and exter-

> Why then hesitancy, doubt, inaction, retrogression? Heaven expects better things of men. Let us not disappoint her.

Within a few days past, some of the friends

Baltimore, Sept. 1854.

[For the Christian Spiritualist.] BIBLE DOCTRINE-NO. 4. BELIEF IN MIRACLES.

There is a belief current among Christians, that miracles were at some period to cease, and that they have ceased. That miracles, or what have been commonly called supernatural events, have pretty much ceased, with the introduction of a disbelief in disbelief in the agency of Spirit messengers, those messengers, as all really modest ministers do, cease to intrude themselves as being counted unwelcome guests or spies into the privacies of men. Those who disbelieve them, when they do manifest themselves, repulse them from them, and who is it among men that would long continue their visits to such as never gave them a welcome or warm reception, or treated them as enemies, spies or intruders?under such circumstances.

The belief that miracles would cease, or such things as seem to be out of the order of nature, is true enough, for that there even has been one thing etc., can be done by Spirits in the body, can see any We can surmise what will come to pass when thing supernatural or out of order in the dividing of the waters of the Red Sea, or of Jordan?

Who that believes that mediums of the present The great evil of earth is inharmony. To dis- day have been spoken to, lifted and carried about,

perience of hundreds, as wise and as good as themsensible or besotted to the unprejudiced or not.

But some Spiritualists, who have seemed to me a Spirit manifestation?

claims no such miracle, but gives for its authority larly adapted to the purposes of mediumship. Afanecdotes of men eminent for piety, etc.

Spiritualists.

different translations of the Bible. Among these, became a convert to the devil theory.

there are differences of diction, and of narration; There is no doubt but that we are sometimes of course, none can or ought to claim absolute per- hoaxed by the Spirits of Yankees, who carry their self. Why then should any Bible partisan claim there is a deep philosophy in this. Modern Christhat it must all be believed in toto, when it nowhere | tianity has wandered in the desert, till manna has with equal propriety be asked, why should those cross over Jordan, into the promised land. But it who oppose the Bible, criticise and condemn it up- dislikes to cleanse itself of its non-progressive filthem, we fully believe. When men maintain a on the ground assumed by fanatics, professedly in thiness. In other words, before accepting the new its favor, when it takes no such assailable positions dispensation, it wishes to have all its old dead forms in its own favor.

acknowedged its imperfections by putting their own crant and creed-bound persons, who investigate interpolations in italics. These italic words and these phenomena, are troubled with lying Spirits. phrases, notify the reader that they are not in the If Spirits endorsed all the creeds, we might well original, but are put in to make out the sense, and think the devil was "loosed for a season." Or if therefore, are not harmful, as each reader can see they claimed to be infallible, and substantiated their for himself to what extent the original is defective claim by consistency in all things, the establishment in the translator's opinion, so that he may omit or of another sect would follow, from which we pray change those words and phrases agreeably to his God to preserve us. So far as my experience goes,

and hence none are absolutely perfect. But as the vital principles of Christianity, as elaborated in the were created, so may the Bible also, and we say scribed rules, to select circles, the case is widely

If any reject the Bible because some whom they ated, and accordingly the communications given, believe to be smart talkers and authors, reject it, are the exact counterpart of the compound mind who, perhaps, understand little of what the Bible of the circle. really is, or itself claims to be, upon the same prinignorant and credulous.

It is folly, and even worse than folly, for Bible believers to accuse Spiritualists of deception, deluthe Bible believers of bigotry, fanatacism, etc., for them back into the rudiments of mental science. tations, are about alike incredible, judged of by the fore we can determine how much of these manifesranging the materials for a grand structure, and in the Bible, but will be ashamed of their disbelief the other, requires higher lights than are generally must ascertain what Spirits in the body can do. If Spiritualists themselves, in very many instances, are clearing space for it to occupy; that structure in the present Spirit manifestations, unless they thrown over nature by those who profess to know the force of mind, acting through an imponderable could produce some sensible proof or argument and to teach her laws, and both Bible believers and agent, can move ponderable matter in one case, it

# CONTRADICTORY COMMUNICATIONS.

BY S. M. PETERS.

It was truly said of the army of Washington, the Bible account of the preservation of the three est strides that ever was made in the world's march

der all circumstances, claimed as truth in the expe- of Spiritualism. Its greatest strength lies in the rience of Spiritualists? There is a peculiar absur- individuality of its members. Its inharmony is manifestations of Spirits, as claimed to be the ex- various circles, and sections of the grand whole.— Without a head, or any concerted system of action, a dozen dinners: manifestations known to Spiritualists, and still to country. And they who look upon its confusion, ers? It is true they had hunger, and cold, and doubt or disbelieve the manifestations recorded in as the indication of its downfall, will find themsel sickness, and danger—foes without and within. the Bible, and just as easily accounted for upon philyes grandly mistaken in the end. None have lost But the unfortunate Pilgrim Mothers? They had how prone men are to make their own prejudices, withstanding the seeming inconsistencies and con- grim Fathers also; and yet their names are never nature and action of the human mind, appear suf- the comprehensive eye as floating here and there | The past hath so thoroughly sickened humanity, educational biases, and previously adopted opinions, tradictions that have annoyed, and sometimes al- mentioned. Who ever heard of the Pilgrim Mothmost discouraged investigations. These contradictiers? Who ever gave a dinner in honor of them? changed, and their usual mental attributes and mo- ed in the history and march of all great reforma- ly has of late come to men in strongest attitudes, to wish to nullify the Bible, right or wrong, have our common sense with a slight knowledge of psyral characteristics, and the influences of an inhar- tory movements, yet it is well to search out their and it is not an unreasoning faith that objectly de- asked me with an air of triumph, how the Joshua chology, mesmerism and mental philosophy. Commiracle of the sun's standing still, was or could be munications from "lying Spirits" can be obtained any time, in this manner. Let an ambitious indi-By the divine Providence of the Lord, the Bible vidual imbibe the idea that his organism is singuer a writing or speaking medium,) and think of leave to woman. We have submitted quietly to Any one by turning to Joshua, x, 11, and reading Franklin. In a short time the medium will be psy- their inventions in superceding us in many things, interpolation from the book of Joshua, and the umship, should then put Franklin through in the commentary upon it, and it all makes good sense. | subjoined order, when he may be sure of receiving Then let him turn to 2, 3 and i, 18, and see another answers exactly corresponding to his pre-conceived I hope, dear Captain, that I have succeeded in coninterpolation from the same book of Joshua, and notions on the subject. Will I be a great instru- vincing you that you will be lending yourself to an how it destroys the connection and the sense of the ment in the hands of Spirits, to reform the world?

Will my mission begin in six weeks? Will I be It is one thing to investigate with open eyes, so sent to London? etc., etc. If the circle keep in the as to see what is, and what is not error in the Bible, positive mood and desire answers in the affirmative, or any where else, and thus to be informed of the they will be gratified. After continuing this expertruth, and quite another thing to criticise blindly iment for two years, the aspirant on finding himunder a determination to find fault with, and to self "not developed," should reprimand Franklin condemn, right or wrong. Those who pursue the severely, for lying. The old philosopher will bear first method, desiring true light, will be very likely it with his accustomed humility. In a case like I perceive any glimmerings of truth before me, I to see it, while those who are so unfortunate as to this, it is evident, that the interrogater is deceived readily pursue, and endeavor to trace it to its source, adopt the latter method, will fail of having their de- by the echo of his own mind. As proof I might without any reserve or caution of pushing the disadopt the latter method, will fail of having their de-sires gratified, and the more they strain their eyes refer to the case of a Methodist clergyman, who covery too far, or opening too great a glare of it to the public. I look upon the discovery of anything the blinder they will become, until they will be in- "influenced" his little daughter to write involun- which is true as a valuable acquisition of society, composed of the right material. It will serve as a troduced into total darkness. We have good rea- tarily, and thus obtained a communication that en- which cannot possibly hurt or obstruct the good efsons for believing that both kinds of critics may dorsed the Methodist faith-denounced Spirit-rap- fect of any other truth whatsoever; for they all be found among Bible believers, and also among ping as a humbug, and was signed, "Devil." The partake of one common essence, and necessarily cream of the joke was, the clergyman considered There are different copies, different versions and the devil good authority on theological subjects, and at once with the stream, and strengthen the gene-

fection. The Bible claims no such position for it- hoaxing propensities into the other sphere. But makes such a claim in its own behalf? and it might become very scarce, and it would be very glad to received as living vitalities. Spirits are aware of The later translators have openly and candidly this, and this is one reason why dogmatical, intolthese contradictions occur about trivial matters: If there be any who feel inclined to reject the generally in answer to silly questions from self-Bible because it is not absolutely perfect, they might | conceited people. In circles where Spirits are perwith equally good reasons, reject every mineral, mitted to communicate in their own way, their mesegetable, animal and man, for no two are alike, sages are instructive, rational and moral, and the minerals, vegetables, animals and men are sufficient- New Testament, are never denied. But where Spily perfect to answer the purposes for which they rits are allowed to communicate only under pre-

Orthography and syntax are strangled in a stew ciples, any man, however honest, might be con- of high-sounding words, slightly spiced with a demned, for there is no man but whose respectable sprinkling of sense, and consistency. Dr. Frankstanding, some wicked, selfish, or ignorant man lin is a universal favorite with Spiritualists, and might think it his interest to put down, and who there is good reason to believe that hundreds of could hatch up grounds of accusation against him | Spirits assume his name, in order to find favor when sufficient to detract from his good name with the they wish to communicate. If they gave their true names they would be rejected in many instances.

different. None but distinguished Spirits are toler-

Contradictory communications have performed a great mission already. They have cooled the imsion and the like, and also for Spiritualists to accuse moderate enthusiasm of thousands, and thrown both the Bible miracles and the late Spirit manifes- The philosophy of mind is a great study, and becurrent philosophy of the day. To believe one or tations are the work of disembodied Spirits, we of its degrees of refinement, in one case, it can in the other.

> And they who wait for Spirits to do what can be done without their assistance, are certain to meet with disappointment and mortification. Interior perception is the result of Spiritual unfolding, which is the work of self-culture. Some will neglect this, and after being wearied out with contradictory communications will fall back on the churches for the want of moral courage to stand alone.

WEST TROY, Sept. 18, 1854.

RATHER SPICY .- A lady of San Francisco, being invited to send in a toast to be read at the annivered the following. It is spicy enough to flavor half

"The 'Pilgrim Fathers,' forsooth! What had tions can be accounted for, if we keep before our Who ever writes songs, drinks toasts, and makes eyes the science of correspondences, and fortify speeches in recollection of them? This self-sufficiency on the part of the men is beyond endurance. One would actually suppose that New England had been colonized by men, and posterity provided for by a special act of Providence! Only Mrs. Hemans has volunteered to insinuate that there was a woman in the case—that the Mayflower ever brought you, my dear friends, that I am perfectly disgusted with the self-conceit of the men. They appropriate everything to themselves—even to the settlement one privilege; we will not be deluded into the be-lief that New England was settled and peopled enbeen Fathers if there had been no Mothers? And for your toast, 'The Pilgrim Mothers.'"-Ex

> TRUTH THE SOVEREIGN GOOD .- Middleton beautifully says:-"I persuade myself that the life and faculties of man, at best but short and limited, cannot be employed more rationally or laudably than in the search of knowledge; and especially of that sort which relates to our duty, and conduces to our happiness. In these inquiries, therefore, wherever coincide with each other; and like the drops of rain which fall separately into the river, mix themselves

# NEW YORK, SATURDAY, OCTOBER 7, 1854.

SPIRITUAL CONVENTION AT BOSTON. "God bless the Commonwealth of Massachusetts," is a saying that associates itself with the first efforts of our memory, the full meaning of which we have been slow to comprehend, so common is it to overlook the soul of things amid the formalities of life. But our late visit to Boston, and the Spirit and object of the Convention, have roused us to ask if there ever was a definite meaning in that short but comprehensive prayer-what was it? What is it? Is it to be answered, and what are to be the signs of its fulfillment?

It may be said in general that every prayer is answered even while the voice of supplication is yet asking the blessing, so true is it that "man never is but always to be blessed," yet the soul being aspirational in all of its moods and tenses, it works more for the future than the present. Prayer may be prompted by present need, but as it is grown into true communion with God and the angels, it loses the selfishness of need in the simple gratitude that warms the Spirit to the great Giver

of life, and sinking the individual in the race, becomes the prophet of all time, as the soul sends forth the prayer of unborn millions.

"God bless the Commonwealth of Massachusetts," comes home to our consciousness to-day, baptized with the holy incense of prayerful, conscious life, awakening in us a more full and comprehensive valuation of that short prayer as it lived in the lives of the many who toiled and suffered for the children of the future. The soul of this state of the complete that warms the spirit to the great Giver at almost from private interest, and be furnished to the world at the atlants of the section. That for the realization of those methods for the consultation of the ultimate ends set forth, the following conditions are clearly now demanded:

1st. An institution or school for the development of media on scientific principles, and for their instruction in all that pertains to true hygiene, social and Spiritual condition.

2d. Rooms in connection with this institution where manifestations in all their phases and varieties may be investigated by scientific minds, and the public, free of charge, where also most competent clairvoyant, healing and magnetizing media can entitled examinations may be consulted, and where advanced minds, interested in high unfoldings of scientific, moral and Spiritual trutis, may meet in congenial circles and enjoy the aid of highly unfolded media, whose labors have hereofore been limit.

2d. The area of the content of the set and enjoy the aid of highly unfolded media, whose labors have hereofore been limit of the total conditions are clearly now demanded:

1st. An institution or school for the development of media on scientific principles, and the public, free of charge, where also the set at the set and the public, free of charge, where also the set at the set and the public free of the set and suffering the set and the public free of the set and suffering the set and the public free of the set and suffering the set and the public free of the set and the public formula, however, has long since passed from the world of conception and desire into the gospel of deed, and Massachusetts has many a son and daughter, whose life is an incarnate prayer for the unfolding and developing of humanity. Long may they live to bless the age, the world, with examples of rectitude and manhood, and save the sons and daughters of partial and imperfect culture by their deeds of magnanimity and holy consecration to the

With this class, Conventions are what "Thanksgivings" were to the aspirants of the past, and the Reformer of to-day is of a "race that strives but with deeds," as he wishes to gather the blessing, which God's bounty has given to all times and climes, that "the earth and the fullness thereof" may be a perpetual blessing to the children of earth. With views like these, we shall speak of the Boston Convention in the following remarks.

Sunday morning, half past ten o'clock, the Convention was called to order by A. E. Newton, of Boston; after which he made some very appropriate remarks, which ultimated in the selection and nomination of officers pro tem. Br. S. C. Hewa short but pertinent speech, explaining the object of the morning meeting. The attendance was not men and women well known to the reformers of

Soon as Br. Hewett gave way, a gentleman by the name of Martin took the stand, whose singular appearance somewhat surprised us, as we had seen mighty incarnates himself in the material forms of sociations only can produce great results—railroads the censured a subject for pity and compassion, him enter some minutes before dressed and looking earth, therefore, he said, Spiritualism should be and corporations are examples. Socialistic life was very much like ordinary people. As he stood be-practical and material. Mr. Fowler then ascended the theme that this gentleman discussed, and, he very much like ordinary people. As he stood before the audience, however, he was transformed, in a yellow coat with black trimming, the chief futurity. staple of which was flannel and black tape.

On his right breast, extending downwards, was nearly every reformatory convention. Beside, this the Spirit must be cultivated hereafter. will help to explain some allusions made to Brother Martin in the extract we copy from the Herald.

Prof. Hare, of Philadelphia, next took the stand,

Rufus Elmer, of Springfield, followed in a short to enforce the necessity of such knowledge, the full marks, and we would recommend that he speak value of which was to him almost inestimable. It understandingly on the subject, or not at all. Elmer doing respectful honor to the power of mind, for the organization of a Spiritual Home: A. E. although partial and given mostly to one depart- Newton, of Boston; Rev. Mr. Loveland, of Charlessuggestive of the "good time coming," when such knowledge should be the common property of all

exercises. The house was crowded to its utmost dia, and the leaders of the Convention could not calling it fanatical, and was striving to prove his ascapacity, as it was expected the meeting would be take the business out of His hands. Cluer cop- sertion at the time we left the hall. of no ordinary character. In this, the audience tinued speaking, rather excitedly and disconnectedwas not disappointed, as the singing was appropriate and good, and the lecture Radical, Scientific, marked attention by the audience.

We hope to be able on some future occasion to publish this lecture for the benefit of our readers, and told the audience not to be alarmed. He said and, therefore, will not attempt an outline of it at

The meeting closed by singing the well-known

doxology of

"Praise God from whom all blessings flow, Praise him all creatures here below, Praise him above, ye heavenly host, Praise Father, Son and Holy Ghost,"

In which the audience generally joined. As "that old, familiar song" went forth in praise, the Spirits of all seemed to grow young, as the hopes of better word, viz: men and women consecrated to God. tions into gratitude and thanksgiving.

The evening was devoted to general conference, Mr. A. E. Newton and Prof. Hare being the princi-

Monday morning at half-past 10 o'clock the Convention proper met at the Melodeon, when Dr. H.

The attendance this morning is small, which

an attentive reading.

Whereas: We entertain the conviction that the new widespread Spiritual movement of the age is to ultimate in something more than the production of startling phenomena, something more than the demonstration of immortality and the opening of pleasant intercourse with friends who have passed on to
the Spiritual realm—namely, in the institution of practical
measures for the physical, social and Spiritual elevation and
progress of humanity, and the impartation of superior wisdom
that shall secure success—
And Whereas: We believe that the time has arrived for a
lear and comprehensive declaration of the aims principles.

clear and comprehensive declaration of the aims, principles, and methods, in order that the friends of Truth and Progress, and methods, in order that the friends of Fruin and Frogress, and a Spiritualist property of the higher spheres, for the redemption of man, therefore—

1. Resolved, That as Spiritualists and Friends of Human Progress, we accept the following as a statement in brief of our philippers of the spiritualists and progress as the second of the man. As man are the following as a statement in brief of our philippers of the second of the seco

Progress, we accept the following as a statement in oriel of our ultimate aims.

First: The development of the individual man and his harmonization with Nature in true Art and Industry.

Second: The harmonization of man with man in true Society.

Third: The harmonization of Man with God in true Religion. It in short, we look to nothing less than the complete inauguration of the kingdom of Heaven on earth.

2. Resolved, That the methods by which these results are to be obtained, must be the dissemination of light on all man's relations, and earnest endeavors to embody and realize the Truth, so far as perceived in practical life; in other words, to promulgate the true principles and to endeavor to organize a true Society.

gate the true principles and to enceave to organic a sec-ciety,

3. Resolved. That in the Spiritual unfolding of our time, we recognize a most efficient and essential instrumentality for the promotion of those aims. First, in their tendency to enfran-chise mind from bondage to the Past. Second, in their influence in opening channels for the influx of superior wisdom; and third-ly, in their harmonizing power over the individual minds.

4. Resolved, therefore, That the Spiritual manifestations, now to a great extent in the hands of those who turn them to merely private account, and mingled with much of imperfection and grosseness, arising necessarily from the imperfect conditions under

ed to more private circles.

3d. In addition to these, a publishing department, as the centre and focus of an efficient and self-sustaining propaganda, by which books, tracts, papers, &c., may be so issued that the profits, beyond a suitable compensation to the authors, may accrue to the benefit of the cause in cheapening and spreading light rather than to private emolument.

4th. In order to secure all these desiderata on the wisest and most economical plan, a Building is required as a Centre or Home for these operations, which shall combine social attractions with the means of living upon true hygienic and economical principles.

We give a report of the discussion in the afternoon, on accepting the Report of the Business tempt it ourselves, as we happened to be party to

At the hour of meeting in the afternoon, the indefinitely postponed.

Brother Martin inform ing tenements of clay, but the number of invisible and unfettered Spirits was undoubtedly large, although we did not see or feel their presence. ett, of Boston, was called to the chair, who made ter calling the Convention to order, the President wanted to discuss them. a short but pertinent speech, explaining the object introduced J. H. Fowler, of Harvard University, It was then voted to d an expelled student. This gentlemen commenced numerous, but most of the persons present were are aiming at the establishment of a new sectarian tions embodied but one great sentiment—that of church, and said that a sect or church should not co-operative effort. He said, man cannot enjoy life to make such reckless issue with whatever may be the workshop, the field, and into society—it should ous individual unity; the influxes and effluxes of making the thing odious in the eyes of others, the not be separated from business of life. The Al- the planets produce the union of the spheres. As- very severity used reacts on its possessor, making into the realms of imagination, and drew a picture said, Spiritualism will establish it. fore the audience, however, he was transformed, of the New Era which is to dawn upon the world. S. C. Hewitt followed in a speech of some length, with such nice discrimination and direct appropriant of the New Era which is to dawn upon the world. S. C. Hewitt followed in a speech of some length, with such nice discrimination and direct appropriation and angel of light," but into a july and The limning of the picture was bright, but we fear He thought that the address made before the Continuous case, that none need suffer by an offence to all light and reform, as he was dressed that the "good time coming" is yet in the womb of vention had been too general. The first resolution,

he hoped the time would soon come when every be afraid of the devil, as he has, the key, and can he noped the time would soon come when every man and woman would dare to express their hongerninate. confine him when such discipline is necessary. This est convictions. The time for fear, said he, is now brother made some remarks, both personal and inpast. There are men who, slowly and in private make the Association succeed. Spiritual and socoherent, and therefore, unfit for further notice. are receiving the concentrated wisdom of Spirits, cial life will combine and give vitality to it. Spiritand inoffensive in most of his social relations, re- Moral and mental culture is required of every one industry attractive. Work is yet to be what the formers should exercise great charity to him and to progress in this and higher spheres, and no man world has scarcely dreamed of. It will not be to can live a booby and wake up in the other world a to that class, a few of whom are to be found in cherub. Religionists are beginning to believe that ritual and physical man and bring them en rapport they speak honestly for the Clergy.

Secretary read them.

Mr. Wilson, of Ohio, was next introduced to the and delivered a short lecture on electricity, explain- Convention. He spoke for some time, in support ing its progress and development as a science, and of the resolutions; after which, he got involved in its relation known and probable to the Spiritual the labyrinth of metaphysics, and attempted to House, phenomena.

describe the efficacy of beacon lights which should Mr. but powerful speech, the philosophy of which was grew very incoherent towards the close of his re-ceeded to take up subscriptions.

Roxbury.
Mr. John C. Cluer here rose in the audience, and mind, because embodied in our general education. said that he was opposed to one of the resolutions. Ann street Cyprians, mutton, pork and himself.

misunderstood. It provides only for the education the basis of action for the present: and maintenance of mediums.

Brother Martin, the hirsute phenomenon, rose the devil was loose, but he had got the key.

Mr. Toohey took the stand in reply to Mr. Cluer.

He wanted to know if it was necessary for Spiritualists to disclaim alliance with priesteraft. Priestism cannot live with Spiritualism, and he hoped he would hear no more about it. He said that there are three millions and a half of Spiritualists in the United States, and more and better mediums are wanted, and the object of the resolution is to provide them. These, said he, will be the Spiritual, priests, and priests in the strictest sense of the bright memories of "long ago," warming the affect and the speaker said that he never heard a word spoken against them. Nature makes priests, said he, and while no sectarian doctrines are taught by

priests, he must be a man of imperfect culture who finds fault with such.

lightened.

given to Mr. Loveland, whereupon Cluer appealed comparison of views, stand-points and limitations. from the decision of the Chair. The Chair was sustained, and Mr. Cluer received some hisses. Mr. Loveland spoke a few minutes, recommend-

ing a spirit of harmony. Cluer, in which it was evident that he did not know such is neglected.

As many of the audience had grown disgusted at the exhibition made by Mr. Cluer, and left the hall,

Hall in the evening.

The meeting in the evening was well attended,

Spiritualism with much earnestness and candor, but and whether success or failure result in this case, we have not room for any report. SECOND DAY.

The following is the Herald's report of the forenoon meeting, which is a fair outline as to facts.

private secount, and mingled with much of imperfection and grossness, arising necessarily from the imperfect conditions under which they are produced, should be elevated from the low plane of idle curiosity and personal emolument, and furnished with conditions for teaching their own startling lessons in the most effective manner. Also, the instrumentalities of promulgation, by means of books, papers, and lecturers, should be freed from taxing atlons from private interest, and be furnished to the world at the lawest cost.

positive, and like all positive persons, exacted more patience from the speakers, to say nothing of time, than seemed to us needful. We make no issue, however, with this Brother, for each one must use the talents. Nature has given him, be they two or lawest cost.

Brother Martin, who is always ready, took the floor, and made some unintelligible remarks.

Prof. Hare then animadverted rather severely upon the personal appearance of Martin, and set him

down as a lunatic Mr. Fowler, who appears to be anxious to espouse the cause of everybody, stood up in defence

The chairman of the committee appointed to rewith the means of living upon true hygienic and economical principles.

6. Resolved, That the preliminary steps taken by brothers Dr. II. J. Gardner and John Orvis on their personal responsibility, to furnish the best named requisite, by opening the Fountain House in Boston, as a Spiritual Home, is worthy of hearty approval and of all necessary substantial aid, and that we have confidence that any assistance rendered by way of donations to the enterprize, loans on security or by subscriptions in advance, to be repaid in privileges at the House, will be wisely applied to the furtherance of the general object contemplated.

7. Resolved, In view of the desirableness of the system of promulgation, as contemplated by the 5th resolution, that a committee of six be appointed to draft a plan for organization, to be submitted to this Convention.

8. We dout not, but that many pure same, and requested leave to defer their report until November 1st, when the Convention meets again. The same committee reported a series of resolutions, the spirit of which was that Spiritualists recognise the spirit of which was that Spiritualists recognise. The same committee reported a series of resolutions, that the visual report of the spirit of which was that Spiritualists recognise the spiritualists fray the expenses of free manifestations.

J. H. Fowler moved that the resolutions be laid on the table until the motion in regard to a re-Committee, from the Boston Herald, rather than at form in dress among Spiritualists was disposed of. fair proportions of manhood, and no where is that

Brother Martin informed the audience that he de-

sired the Convention to go on.

It was then voted to discuss the last resolutions reported, and Mr. Wilson, of Ohio, took the platby deprecating the labors of those Spiritualists who form, and informed the Convention that the resolu- aiming only at the "unprofitable servant." be formed out of Spiritualism. A common brotherhood is needed, and Spiritualism should go into tive life. Nature tends to concentrate a harmoni-

the purport of which is, that Spiritualists are work-Mr. Toohey, editor of the New York Christian ing to establish the Kingdom of Heaven upon the followed Mr. Fowler in a speech of earth, struck his mind and he wished to make a few of the "carpenter's son" more than the ever presome length, and marked with considerable philo- remarks thereupon. He said the impression deriv- sent discrimination between the good to be loved, a large key, which is the symbol of his authority, sophical knowledge and argumentative power. He ed from it is, a new phase of Socialism is about to as he seems to have a confused notion that all power complained of a want of courage among Spiritual- be introduced. Socialism has been tried in an unis given to him, like Peter of old, so that none need ists to avow themselves as believers, and said that organised manner, and failed—night came over it, but the seed was sown and is now beginning to

The great influx of truth from the Spirit land will ualists are the friends of human progress, and the fill the pockets, but to inspire and develop the Spi- which we hope will be pertinent to the occasion, as with each other.

Mr. Hewitt continued his remarks on Socialism at

such a course. In the afternoon, the opening of the Melodeon He said that it meant nothing more nor less than talking about, and that he was fighting a man of priests. He believed that God made Spiritual me- resolution to Fowler, but the latter still persisted in lic opinion the "whip that keeps the coward in his

The Committee for organization, thinking the distant when it will be the delight of religious soir, about the priesthood, Spiritualists, pure women, time too short to execute such important business cieties to stimulate the manhood and self-respect of writing with their hands, by various unmistakeable himself then held in his hands the identical coins.

And street Cyprions mutton port and himself then held in his hands the identical coins. And the interval of the priesthood in the interval of the interval When Cluer had finished his tirade against the as drafting the Rules and Bye-Laws necessary for their ministers, by allowing them to think freely, and Catholic. The lecture was delivered by Mr. priesthood and other matters, Professor Hare rose the contemplated co-operation and association of the as culture and the intuitions of their own souls Allen Putnam, of Roxbury, and listened to with and said that the resolution referred to had been Spiritual Home, offered the following resolutions as may prompt, without any to molest or make them

> 1. Resolved. That as Spiritualists we recognise all agitation better hopes and desires of the good and true of all times, climes

and nations.

2. Resolved. That we recognize the principle of co-operative effort, as the basis of all true progress, and as being sanctioned by the wise communications from the Spirit world; and to accomplish the ultimation of this principle in practical life, we recommend the formation of a co-operative association with suc rules and regulations as shall best secure the end proposed in the Resolutions now before the Convention, to wit: a Unitary Home—attractive social life, living at cost, Spiritual manifestations free from charge, the publication of books, papers and tracts, at the lowest cost.

And is a near statement of fact:

PROGRESS OF SPIRITUALISM.—Messrs. Editors: The cause of Spiritualism appears to be gaining new tracts, at the lowest cost.

days that live with the "angel future," kissed the Dr. Channing and Bishop Fencion were such priests, taken up in order, and with slight amendment cloquent and prominent clergymen in the Baptist When Mr. Toohey had concluded, Mr. Cluer seems to be fearful that something will go wrong, on his fact again and mild that it is subject of Spiritualism jumped on his feet again, and said that he was but seems unable to provide such qualification and more than ever convinced that priests were going constructive genius as will aid the necessary or-J. Gardner was nominated to preside over the meetit would be done through the influence of the gening and save the friends of Spiritualism from the many from New York. He hated and despised extremeism. It is hardly necessary to remark that all priests, and he also despised the inuendoes fear is getting to be a "drug in the market," since The attendance this morning is small, which thrown at him, as he said, by Mr. Toohey. He deshows the power of habit and the necessities of business life; but the numbers increase, until there the profound Cluer, "he is a dirty fellow." In this subjects of remark. Still we would call the attendance this morning is small, which thrown at him, as he said, by Mr. Toohey. He deextremes of "Young America" are common of the Unitarian Society, in Chelsea, Mass., subjects of remark. Still we would call the attendance this morning is small, which thrown at him, as he said, by Mr. Toohey. He deextremes of "Young America" are common of the Unitarian Society, in Chelsea, Mass., subjects of remark. Still we would call the attendance this morning is small, which thrown at him, as he said, by Mr. Toohey. He deextremes of "Young America" are common of the Unitarian Society, in Chelsea, Mass., subjects of remark. Still we would call the attendance this morning is small, which thrown at him, as he said, by Mr. Toohey. He deextremes of "Young America" are common of the Unitarian Society, in Chelsea, Mass., subjects of remark. Still we would call the attendance this morning is small, which thrown at him, as he said, by Mr. Toohey. He deextremes of "Young America" are common of the Unitarian Society, in Chelsea, Mass., subjects of remark. Still we would call the attendance that the profound Cluer, "he is a dirty fellow." In this subjects of remark. Still we would call the atten- ered a discourse before his church and congregation is a fair audience for a business Convention. The strain Cluer continued his remarks, to the great tion all true reformers to the necessity for a rational on the afternoon of the 3d inst., on Spiritualism, in main feature of the forenoon was the report of the discomfort and annoyance of the audience, until he caution in reformatory controversies and enter- which he avowed his belief in the subject, and his main feature of the forenoon was the report of the discomfort and annoyance of the addience, until he caution in reformatory controversies and enterprises.

Business Committee, who offered the following present is that are always in his head, when he sat down, and resolutions. As they form much of the highly pleased with the display he had made some effort which will make Spiritualism more identical with those recorded in the Bible. Business Committee, who one to the state and the state always in his head, when he state down, ambie and resolutions. As they form much of the highly pleased with the display he had made.

Some effort which will make spiritualism more a thing of daily and common In relation to the above sermon, a correspondent.

Mr. Toohey rose and said that he had not cast practical, and more a thing of daily and common In relation to the above sermon, a correspondent.

the Convention, we hope the reader will give them any sneer upon Mr. Cluer, and did not intend to. life, is but the honest conviction of many of the in the last number of the New Era, makes use of son in the room, or in the state, could answer, save He felt sure that the audience would acquit him of best friends of Spiritual progress. Yet it is some- the following language: the charge. He desired harmony, and hoped that what difficult to agree as to the method, even when Brother Cluer would see his error as he grew en- fully convinced on all other points of procedure, listened to with the utmost attention by a large au- her age at death; how many children she was the Several persons now claimed the floor, and it was simply because there has not been the necessary

and necessity of such understanding, as a promise speaking in unknown tongues, and miracles, so callfor all action contemplating an association of inter-Mr. Fowler then offered a feeble apology for Mr. ests, that we cannot conceive of success where He compared the Materialist with the Spiritualist.

It should not be surprising, therefore, that Spirit-

the future will be no less exacting that Spiritualism adapt itself to the needs of social life. However The Spirit brought into the discussion by Br. J. they may as well conclude now as at any other patience from the speakers, to say nothing of time, fore, give the helping hand to aid the enterprise, since it is notorious that fear is not wisdom, and "procrastination is the thief of time."

In conclusion, it is but justice to say, that Mr. McCluer called on us, and said he was satisfied with The Convention assembled in the Melodeon, at the explanation we gave on Monday afternoon, and 10 o'clock. The attendance was small, but the we hope the friends will look at the matter as we Spiritualism to be the only sound basis on which to speeches were more spirited than those of yes- do, it being but a very natural issue, based as it build one universal church, a church that shall was on a misunderstanding. "And now abideth know no creed but that which God has written on fuith, hope, and charity, these three, but the greatest of these is Charity.'

### SPIRITUALISM AND THE PULPIT.

It would seem hardly necessary to bring the asof Brother Martin, and the rest of mankind who sociation of Spiritualism and the Pulpit before the choose to wear long beards and dress eccentri- reader, as the Pulpit has the reputation of being and very few, if any, evade the conclusion that the exclusive depot, from whence all Spiritualism port a plan for the organization of a Unitary Home should issue, but in this as in many other cases, and Publishing House, came forward and stated popular notion is sadly at variance with the actual that the committee was in favor of establishing the fact. We doubt not, but that many pure and true of the scriptures. same, and requested leave to defer their report un- Spiritual men are now to be found, whose functions and duties confine them mostly to the Pulpit, the spirit of which was that Spiritualists recognise whose love it is to preach "the truth, the whole all agitation on the su ject as proper and just—truth," so far as they understand it, praying the result that they recognise the principle of co-operative as- while for "light, more light still," that they may be

It is sad to believe, however, that this class is of a Finance Committee to solicit subscriptions to de- a very small minority, since we delight to think the profession better than it seems. Yet covardice is one of the meanest vices that has ever marred the S. C. Hewitt suggested that it would be better to more prominent than the Pulpit. So general has let the motion in reference to dress, drop at once.

A man in the audience moved that the subject be mon thing to hear men speak of the Pulpit, as the "coward's castle," where littleness and nothingness of soul puts on pomposity, and ignorance becomes J. H. Fowler said that the motion was a side is- profound and wise. But here, as in all generaliza-Af. sue, but it involved important principles and he tion, the remark is too sweeping, because it associates the good with the bad, the ignorant with the wise, and sullies alike the virtuous and pure, while

> "It is the besetting sin of censure and ridicule the object of its merciless attack, that instead of rather than odious and contemptible.

> If blune or censure is to be used, it should be misconception or misrepresentation. In the teachings of Jesus, nothing makes us love the memory the unfortunate to be pitied, and the hypocritical and formulistic to be exposed and condemned. The "Israelite in whom there was no guile," and the "good Samaritan" are the first class, Mary Magde-

class) of the third. We commend this exactness to the attention of the month of the world their money and their wisdom to benefit development of the individual man is the true har-We commend this exactness to the attention of mark than to make him an object of notice, bad or suffering humanity. Love is more powerful than mony of art and industry. Work is the greatest and parties with the same delicate and discriminate indifferent, which is, that while the man is gentle fear, and there is no need of a hell and devil.— of God's blessings, and Spiritualism makes art and charity, not judging harshly least he be judged. charity, not judging harshly least he be judged. In illustration of the above, we give some facts,

While attending Convention in Boston, a young reading of the resolutions was called for, and the some length, and when he sat down, Mr. Fowler man introduced himself as a Spiritualist, stating rose and inquired what subject was before the Conin that city, and having become a Spiritualist it The President stated that the whole business was doubtful, for some time, what the society would had reference to the establishment of the Unitary do with him; but finally decided to retain him, as Mr. Bingham rose and proposed something practhere were many Spiritualists in the Society. On radiate from their centres, and shed a Spiritual tical, the raising of money to defray the expenses inquiry we find this young man to be the Rev. D. glory over the universal globe. This gentlemen of the Convention, and the finance committee proto the man and the Society, the one for his hones-Mr. Fowler got up and said the resolution that ty, the other for their magnanimity; for if we are spoke of bringing the Kingdom of Heaven upon ty, the other for their magnanimity; for if we are At the conclusion of Mr. Wilson's remarks, the earth, and locating it in the Fountain House, was informed aright there are many in the Society who was to us a pleasing sight to see and hear friend following committee was appointed to report a plan ridiculous and absurd. "I tell you," said he, neither believe in Spirit intercourse, nor admire the "you've got to do a great work before the King Spiritualists as a people. Still the Society is dedom of Heaven will come upon earth." It is a last termined to "televita" what they cannot help termined to "tolerate" what they cannot help. ment of Nature. Friend Elmer made the occasion town; Mr. Toohey, of New York; Eliza J. Kensuggestive of the "good time coming," when such ney, of Salem; Mr. Wilson, of Ohio; J. Orvis, of
Brother Orvis is fanatical in attempting to establish Could we inspire the Society with our feeling, Br. Goddard should have his salary increased, as well Brother Orvis jumped on his feet and informed as be tolerated in his honest convictions, since it is Brother Fowler that he didn't know what he was not only bad policy, but bad humanity, to be ever was made the occasion for some very appropriate the establishment of a manufactory of Spiritual straw. Orvis then explained the meaning of the appealing to fear, to loss of popularity, making publications and the occasion for some very appropriate the establishment of a manufactory of Spiritual straw. Orvis then explained the meaning of the

a fraid

Some weeks since we called the attention of the name occasionally in the papers, always in honorable commendation of his honesty and integrity. The following is from the St. Louis Morning Herald, and is a near statement of fact:

converts almost daily, and these, too, from the most The afternoon was occupied in reading the Re- intelligent and influential classes. The Rev. J. B. solutions to the Convention, when each one was Fergusson, of Nashville, Tenn., one of the most ranks, has recently, in a public discourse, avowed passed unanimously, so far as we could hear—Br. his firm and unwavering belief in favor of Spirit-Fowler being the sole exception. It is but just to ualism. The discourse was delivered to one of the this brother to say, that his issue is not with what largest, wealthiest, and most intelligent congregais proposed, but with the method adopted. He tions in Nashville, over which he has charge, and quiry into the subject of Spiritualism.

The following we find going the rounds of the

SPIRITUALISM IN CHELSEA.—The Christian Inquirer understands that Rev. Henry J. Hudson, pastor

dience. Taking for his text that passage of the New Testament in which the diversity of Spiritual gifts is specified, he procedded to show that the how many departed this life; the name and age of So thoroughly convinced are we as to the need causes that produced the various results of healing, ed, must exist now, and can be brought into action tions not now remembered. All these questions, it at the instance of man's desire for the same ends. The former believed that flesh, bones, muscles and of answers, and could not be guessed the first time, brain are the man; and that, consequently, when by any lady's knee-joint, nor by any gentleman's ualists should not see eye to eye, on a subject so these die the man dies. The latter believed the snapping-toe, nor by any action of electricity, nor hands, arms, brain, etc., to be but the instruments by anything without the attributes of knowledge the Convention now adjourned to meet at Chapman far in advance of the popularism of the day, as the of the real man, or Spirit within the body, employs organization of a Unitary Home. The necessity to effect his varied purposes, and that we have no and ratiocination. It was, therefore, evident to his of a commencement, however, is no less imperative, more reason to suppose that when the body dies, mind, that the respondent was a sentient, with the man himself also dies, than that the me- nothing less than human intelligence. The queschanic wears out and perishes with the tools he tions, be it understood, were not uttered, but writ-

The speaker remarked that Spiritualism is the positively the conservative man or woman may try | soul of the Bible, its very life. It was the foundato ignore the reformatory element of Spiritualism, tion of a belief in immortality in scriptural times, Fish could have answered like an oracle, it would and is the only sure foundation for the present and first have had to use its art of divination to find for all times. Take from the Bible its records of II. Fowler, did not tend to the general harmony of time, that it is reformatory in its tendencies, and Spiritual manifestations and intercourse, and it no the meeting, as he felt the necessity of being very destined sooner or later to make the Gospel of Je- where teaches that man lives beyond the grave.— were answered correctly; and he went away sepositive, and like all positive persons, exacted more sus the social authority of life. Why not, there- And the reason why there has been for so long a riously impressed with the strangeness of what he time a growing tendency to skepticism is that man- saw and heard, and reflected on it till he arrived at kind have lost sight of the beacon-light of the early churches and covered as with a thick veil the sublime realities which were in Christ's times visible. But thanks to our heavenly Father, the veil is rent. the beacon-light is again seen, and heaven and earth of them of a greatly more marvellous character,) have joined hands and hearts in holy fellowship. Mr. H. closed with the remark that he believed all His works, and in all the hearts of men; one

> sects, and usher in that time so long foretold by prophets and seers when there shall be one people, one God, and He shall be all in all. presented in such a way that none could object,

> that shall eventually bring into its angel-fold all

### [From the Age of Progress.] AFFIRMATIVE.

We made two promises in our inaugural in relaour attention.

The evidence presented to him convinces his mind whence they came. that the thing is not what he is desired to believe We intend to show, in the course of our disquisiit to be; and it is impossible for him to coerce his | tions on this subject, that the teachings of the most

truth of the Christian religion, although he labored | Christ, in every essential particular; and that, inhard with himself, for many years, to conquer his stead of scouting, scorning and maligning these infidelity. Neither the book which contained the ministering angels, and calling them devils, as too alleged facts on which it was founded, nor the many of the Christian clergy do, and as the Scribes preaching of the Christian clergy, presented suffi- and Pharisees did by Christ and his Apostles, they cient testimony to convince his mind; but, on the will better serve Him whom they call Master, by contrary, the facts as they were stated and ex- hailing with gladness the advent of the heavenly plained, and the preaching of the clergy of the va- messengers, and uniting in their hallowed efforts to rious sects, each ignoring the testimony of the stay the march of skepticism, turn the hearts of other, were much stronger negative than positive men from their worse than heathen idolatry, and evidence to his mind, and he conscientiously re- induce them to enter into the service of their headeath of the body, was a most horrifying thought ness toward their fellow men, and by seeking true to him, and although he could as well endure the wisdom and practising its precepts. idea of eternal misery as that of nonentity, he bigot and zealot, who cannot give a reason for the N. Y. Tribune giving a variety of "Facts of Spiritfaith that is in him, save that it is so written in a ualism" as follows: signs, and by words uttered through the vocal organs of what are termed speaking media.

them; and in communications and manifestations ed friends. These occurred at Mrs. Brown's. seen, heard and felt by our own senses, which rian clergyman of my acquaintance was in at we cannot possibly account for on any other hy- Conklin's, a writing and rapping medium, (one,

The writer's first visit to a medium for Spiritual manifestations was made at the importunate solicitation of a friend, who thought, or affected to think, and, as rapidly as thought almost, received from it more of his perceptive faculties than he did of his direct and correct answers, through Conklin's hand, own. And he went for the purpose of gratifying that friend, and of exposing the fraud, if he could alove his unconscious ability to frame himself—no detect it entertaining no doubt that the whole detect it, entertaining no doubt that the whole one present but himself understanding Latin—not thing was an imposition. From his youth up, he a word of which the mediums could comprehend, had been accustomed to reject, as spurious, every thing of an anomalous character, which did not answer them himself, that he assures me that both he and the medium, owing to the separative controlled a videous of its verificance of its verificance. present incontestible evidence of its verity; and tion of syllables that occurred in the hasty and unhe went, not believing it possible that he could be conscious act of writing on the part of the medium, made even to doubt that the pretended Spiritual that it took them some time to join the syllables so phenomena were the tricks of legerdemain. He took a connectedly and constitute the sentences written out." took a seat at the end of a large table, with some "Another gentleman, of Spanish connections and He wrote twelve questions, which he knew no per- the table, and writing, in front of him, a message

himself. The responding Spirit purported to be "It was a bold and eloquent production, and was that of his mother. He asked her Christian name; mother of; how many of each sex; their names; the one that died first; the same of the second, the third, and the fourth; and some other queswill be seen, were capable of an indefinite number ten on slips of paper, and kept from the knowledge of all present, so that if the knee-joint of Mrs. out what the questions were. All those questions the conclusion that it was really what it purported to be-the Spirit of his mother; and he has since had thousands of corroborating evidences, (many that his conclusion was true.

He has seen tables move about in the area of a circle, without human touch or agency. He has seen them beat time to vocal music, by rising up and beating the floor with the legs, when they were untouched by anybody or anything. He has seen a guitar placed on the floor, under a tuble, around which five persons were sitting, whose hands were For upwards of an hour, Mr. Hudson, held in all on the table, and whose feet were all booted, closest interest a large auditory. The truth was not one of whom could play a tune of any kind on this instrument; and he has heard that guitar, un-Spiritualism is perfectly natural, and its manifesta- der these circumstances, play second parts to more tions nothing more than might be expected—in than twenty pieces of vocal music, sung by the fact that to reject them is to deny the truth of all circle, in one evening. In all these instances, the those things which compose the very life and spirit leading vocalist would call for the key note, and it There are a large number of Spiritualists in Mr. would be instantly given by the invisible artist, Hudson's church, very few opposers, and it is their desire, as also that of their pastor, to have it known saw, at a sitting not long since, a tumbler of water as a Spiritual Society. This will doubtless be the move from a mantel shelf, where it was standing by the side of a pitcher, and emptied on two young ladies, who were seated near by, and the empty THE REASONS WHY WE TAKE THE tumbler rolled down their dresses, upon the floor, without injury; no person at the time of its removal, being within six feet cf it. A minute or tion to modern Spiritualism. The one was, to tell two after this, at the request of one of the compawhy we should open our columns to the free dis- ny, the pitcher came down in the same manner, cussion of the Spiritual phenomena; and the other emptying the whole of its contents over the two was to tell why we take the affirmative of the ques- young ladies, and then sliding gently down upon tion, whether the phenomena are or are not Spirit- the floor, without fracture. He has seen a lady ual. The first of these promises we have redeemed who was sitting in a circle, with a child in her in a preceding article. The second will now engage arms, taken up, without visible hands, turned around whilst suspended in the sitting posture, and There is a mooted question among thinkers of set upon the table, with the child still in her arms. all denominations, on either side of which, inge- | He has seen a piano of the heaviest kind, lifted ennious reasoners may argue plausibly. It is whether tirely clear from the floor, with the hands of four a man is either praiseworthy or blameworthy for persons lying flat upon the top of it, which made his faith, or want of faith, in any system of philo- it heavier instead of lighter. All these manifestasophy or religion, which is not self-evident. It is tions of Spiritual power and action, he can prove our opinion that no person is blamable for disbe- by many witnesses in the highest moral standing. lieving the truth, provided that he have not wilfully | It may be asked why Spirits of departed men

neglected to seek for convincing evidence. No and women revisit the earth and perform these person can believe that which does not present evi- things; we answer: They do it to convince a world dence sufficient to convince his mind. Therefore, which has been growing continually more and more faith is not an act of volition. If we show a man skeptical in relation to a future existence, for many this pen, which is made of wood and steel, and tell ages, that this is not all there is of human existhim that we desire him to believe it to be all gold . ence, but this mundane sphere is a nursery of huthat if he will so believe, we will give him a thou- man souls, in which they are prepared for transsand gold eagles; and, if he will not, we will in- plantation, where they are to exist and progress stantly take his life; what will be do, supposing eternally. They aim to show us that these bohim to be convinced that we will do just as we dies, for whose convenience, comfort and gratificapromise, in either alternative? Here he has every tion we devote all our faculties continually, are inducement to believe the steel pen and the wood- good for nothing but to serve as tenements for huen handle to be gold. Can he believe it? No, not man Spirits, in the incipiency of their existence; to get the gold and save his life. He has seen steel to grow less and less tenacious as the term of their and gold and wood so frequently, that his vision usefulness approaches its completion; to open like cannot take any one of them for either of the oth- the shell of the chrysalis, liberate their aspiring ers, unless they are so disguised as to deceive him. tenants, fall to decay, and re-mingle with the dust

elevated Spirits that can hold direct communication The writer of this never could believe in the with mortals, corroborate the teachings of Jesus

never could say, conscientiously, that he believed FACTS FOR THOSE WHO NEED THEM in a future existence. What a monster! cries the Dr. Wm. J. Young sends a communication to the

book, and so affirmed by the clergy. And the "A gentleman, to yourself well known and by same bigot who thus exclaims, will by-and-by ex- the scientific world highly appreciated, states to me claim, What a fool and mad-man! when we tell that he has repeatedly known small coins picked him that we confidently believe that the Spirits of ately placed in several different individuals hands honest independence. We hope the day is not far departed men and women approach their relatives simultaneously, while each was watching the other and friends in the flesh, and converse with them by to see that no deception could be practiced; and he Another gentleman, confirmed by the above, states that at the same house at another sitting, numbers of another party deliberately, and by direction, We take the affirmative of the question, whether placed upon the floor blank sheets of paper upon the manifestations are Spiritual or not, because we the surface of glass in picture-frames to make have had sufficient affirmative evidence to convince smooth surface, upon which they each laid a pencil. and then sat upright around their table, and soon and discussion on this subject as tending to the development and culmination of the social unities among men, which, while it is the most practical answer te the prayer of Jesus, embodies the most practical answer te the prayer of Jesus, embodies the reader to the case of Rev. J. B. Ferguson, of whose characters for veracity are so well estable to the case of Rev. J. B. Ferguson, of whose characters for veracity are so well estable to the case of Rev. J. B. Ferguson, of whose characters for veracity are so well estable to the case of Rev. J. B. Ferguson, of whose characters for veracity are so well estable to the case of Rev. J. B. Ferguson, of whose characters for veracity are so well estable. Nashville, Tenn. Since when we have met with his whose characters for veracity are so well establus each his paper found a communication distinctly lished, and whose capability to detect impositions written in different hands, and signed by different is so retiable, that we cannot reasonably doubt names, each purporting to be names of their depart-

> "2. A highly intelligent and educated Presbytetoo, who feels as apprehensive of the phenomena as any one of your editorial corps can,) and he in-

dozen of persons with whom he was intimately ac descent, and a good English scholar-a man of buquainted. The medium was Mrs. Fish, whose seat siness and truth in this city-tells me that he went was at the opposite end of the table. He was in- to Mrs. Coan's, a perfect stranger to her and all duced, by the suggestion of the medium, to ask another party opposite him, was almost startled by questions of Spirits purporting to be his guardians. her hand and pencil being suddenly driven across

etrical medium, now has permanent rooms at No. deprived of the permanent good." 109 Grand-street, near Broadway

Noetrn.

And Poesy, too, shall lend Her aid. Persuading as she sings,-Scattering o'er your shaded earth Sweet incense from Her wings.

### [For the Christian Spiritualist.] SPERIT'S RESPONSE.

Some friends of Dr. Hannibal, of Rochester, ta fine clairvoyant medium.) had met when his departure was almost hourly expected, and had been expressing a wish that he might be spared to them on account of the good he might do; when the following response came through impression to H. M. Richards. Dr. II, soon after passed into the Spirit world.

Why ask him to stay upon earth, When his Spirit is longing to go; His soul now awaits its heavenly birth; Why keep him in darkness below !

His Spirit will live untrammelled and free. When released from its wearying load:-A blessed exchange for him it must be Forever to live in the smile of his God.

The pure and the good will welcome him there, Where flowers eternally bloom: Heaven's music already is filling his ear; Why bind him to earth and its gloom?

Better bid him God speed on his way ; Butter bid him a cheerfal good-bye; Twill be but the turning of night into day, For his Spirit will live though his body may die.

> [For the Christian Spiritualist.] FORGET-ME-NOT.

BY CHAS, BURRIDGE,

Beautiful flower, in this lonely hour I've come again to gaze on thee; Thou mak'st my heart light, and the world so bright-I feel that heaven smiles on me.

What charming power hast thou, sweet flower, When my soul is filled with sadness, To brighten mine eye, as a sunny sky, And to fill this heart with gladness

Dear little flower, the gentle shower Is to thee a blessing given, And you raise your face to the throne of grace And smile again to heaven.

My pretty flower, in this quiet bower, When with the daws of night you sleep Or sweetly whi-per to the balmy zephyr, A watch o'er thee I love to keep.

Alas! fair flower, I have no power To save thee from our earthly lot, Well soon decay, and pass away;-Then adien sweet flower-" Forget-me-not."

## LOOK ON THEE BRIGHTEST SIDE.

Where'er your lot is east.
In the family of man. In the family of man.
Whether esteemed the first or last,
Do the best you can.
Though most obscure and poor,
Maintain an honest pride,
And laboring to increase your store,
Look at the brightest side.

Strive, strive with might and soul. To win the good you crave,
And if you cannot win the goal,
Show your spirit brave,
Far better aim too high And fail, if fail you must, Than to remain as life goes by Groveling in the dust.

If friends should recreant prove When most their aid you need, Trust in Heaven—poor humble love Is but a feeble reed. But pause before you take
Revenge for wounded pride—
Perchance there may be some mistake—
Look at the brightest side.

When midnight gloom enshrouds
The valley and the hill,
Far up beyond the envious clouds
The stars are shining still;
The present troubles may
A smiling future hide— A smiling future mac— Waiting till they pass away, Look at the brightest side,

udge of another's sin Till you have seanned your own,
A-d when your heart is pure within,
Cast at him a stone,
Perhaps your reckless tracks
Did his feet misguide—

Did his feet misguide—
Then if you disapprove his acts,
Look at the brightest side,

## THEODORE PARKER.

the Daily Tribune of Wednesday, Sept. 27, shile noticing the translations of Theodore Parker's works into the German language, by Archdeacon Wolf and others, takes occasion to introduce the following extracts, which we have no doubt the reader will be glad to peruse. What-

a catholic Spirit: "Since the days of the Reformation there was

which at various times, with various weapons, with

rect answers, affirmative and negative, to a series dered, neither by such as love darkness, nor yet by of brief questions, and as fast as we wrote them, those who, in their littleness of faith, think the full I am

the Spirit world? Answer, (by three tips,) 'Yes.' The old forms and belief under which the Reformthe public man's relation to principles in a fearless 'Will he?' Answer, (two tips,) understood 'I'll try,' ers wrought such deeds, can never be restored; manner. when immediately and rapidly Mr. C.'s hand wrote but that the true religion which gave life and pow-these words: 'Extremely disagreeable, and for a er to that time, which never grows old, may not be strong affections, and a vast amount of love for saw my gain.' Signed, 'S. F.' Now, no one ing forms—that is a serious and sacred problem for leaping on to an antagonist as a lion upon his prey, Law; to delay to teach his feeble brothers to sepa- heart. rate the form from the substance, so that when the His ideals are bold, original, life-like, floating

> Archdeacon Wolf gives an account of the origin the external life. of the Socinian, or Unitarian sect, and gratefully His attachments to the opposite sex are strong acknowledges its large services to the cause of reand lasting. He values woman as the angel of ligion and humanity in the old world and the new humanity, leading him on to the fountains of eter-He calls attention to the fact that in America many nal happiness. His sphere is elevating, social and eminent men have left the ranks of the Unitarian clergy, and enumerates among them Mr. Norton, whom he calls "perhaps the most learned among them," Mr. Sparks, Mr. Everett, Mr. Bancroft, Mr. Emerson, Mr. Palfrey and others. "Their silence proclaims their dissatisfaction with the ecclesiastical

condition of the denomination."

He regards Mr. Parker as a true representative tury. "A short extract," he says, "by Ebroty, in nature, which he found was not so practicable as Mr. Pease's, and had abandoned it. However, he had added to Mr. P.'s mato all the educated persons in the community. Is in circles; was at one where a medium was very much and apthe works of God, and lies low in the bosom of na- in the circle, who attracted many different kinds of Spirits, he judges the faults and weaknesses of men; is it brings into prominence whatever is good and praiseworthy in an opponent; is it the manly courage which never trembles before a truth; is it the profound learning which is bottomed on researches the most widely extended; is it the one or the other, or tending Spirit made all the communications, and the Spirit wishis it in the impression which all these together make on the reader? I never read such language, and explainable upon any other hypothesis. Spirits in the flesh, in do not doubt it will affect all others in the same making communications to each other, did not imitate each oth-

speech. But even they cannot withhold their ap- amazing in the matter. Referred to Mr. Sunderland, who enprobation for the clear thinker, the deep theologian, the warm-hearted friend of man. And though they find satisfaction for themselves in a theological system which clear the state of the tem which does not go back to the absolute religion; yea, though they think a narrow circle of the communications took their coloring from the medium book, which they lack the power to refute, by the before. old methods of theological warfare,—by suspecting Mr. S \* \* \* stated he had formed a circle some time ago, by

contains also a preface by the translator, giving a truthful general account of the author, and of his position n America, written with remarkable clearness and

will be to most persons an acceptable conclusion to tranced and fall down. As they were mostly females, he act the part of the friends it may yet prove the nursery from which the above, as it will help the thinker in his effort to counted for the demonstrations at the time by attributing them may issue many or our fature reformers. The school is kept by and evening, and onward as shall be deemed advisconstruct character out of the seeming antagonisms truth in them.

to nervousness; but has since become convinced there is some truth in them.

may issue many or our father reformers. The school is seen from may issue many or our father reformers. The school is the seeming, and onward as shall be deemed advistantly and evening, and onward as shall be deemed advistantly and evening, and onward as shall be deemed advistantly and evening, and onward as shall be deemed advistantly and evening antagonisms.

The school is the seeming antagonisms of the seeming antagonisms are some in the seeming antagonisms.

The school is the seeming and onward as shall be deemed advistantly and evening and onward as shall be deemed advistantly and evening and e which are associated with the popular estimate of this remarkable man.

The communication will be interesting to the investigator of the many phases of Spiritual phenoof such displays of Spiritual life is as unexplainable, as yet, as the mystery of immortal life. It is our Spirits.

but justice to add that Mr. Wilson is the author of The bright god of day has sunk in splendor to his western pleasure in commending to the reader.

the following description, which, for its accuracy, must be equally gratifying and surprising to Mr. P.'s numerous friends. There is something truly wonderful in this *impressible* nature of individuals, whereby they are enabled to analyze intellect and Spirit by a contact of the kind alluded to.

## Psychometrical Portrait of Theodore Parker.

BY R. P. WILSON, of Ohio. This gentleman is one of Nature's and God's ever conclusion the reader may have come to, ral, real. He is an independent man, if there are

various zeal and ability, and accordingly with vari- ture is also a great freedom of his religious opinions. and upward-far on, on forever. Spirits, when they leave the ous results will continue to be carried on. It is the God has certainly not ceased to confer the gift of body, do not lie down in repose. Law and progress-progress contest between an Eternal Truth and the transient inspiration upon man, if my feelings, while in his is the great law which governs the universe, both Spiritual and

Mano I, the name of a departed friend of his and kind might be free and every shameful bond of me-actor, however conspicuous, who has left his imhis family. This brother, he states, he had heard dieval thraidom be broken off, comes up continu- pressions upon the world. Nature is his text-book, from some months before as being sick, but he was ally in wider and wider fields. But until the pres- and his whole soul is inspired to read its teachings, not at the time thinking of the subject." ent the fear is even greater that the young blade He gathers truth from every source, and calls that "Again, I was once at Mr. Couklin's with Mr. will be plucked up by the roots. But who can sacred which bl sses humanity. He is full of the Tappan Townsend, a man of unqualified truth and doubt that truth will conquer; that the progress of loftiest sentiment, which breaks forth like the intelligence, who, after receiving a number of cor- mankind on the whole cannot be prevented or hin- gushing fountain, in strains of soul-stirring elo-

then wrote very deliberately, sitting very dis-daylight can blind the eyes of the children of is a public speaker—a reformer—a teacher of wis- and beneath, the carpet so kindly spread, touched by every that from and opposite the medium, this question, light.

dom and interior truth. His soul is capacious shade of green, that none but Nature's brush could paint. The which he immediately inverted upon the table:

This is the question: What must be done by enough to grasp all subjects, and submit them to look at those kings and queens of the forest; gaze at the drapery that names are gravely leaf that hangs so gracefully tean my father so control the medium's hand as men who live in an age thus agitated, in order that closest analysis. He is a fearless critic, dealing with that surrounds them—aye, every leaf that hangs so gracefullyto describe to me his sensations on quitting this for the triumph may not cost too great a sactrifice? motives and men with a strong hand. He criticises

time fearful; but soon the mist cleared away, and lost to this generation in the contest against decay- every human being. If, at times, he is sarcastic, knew what had been written by either the querist all, who by word or deed, in wide or narrow cir- it is not because he feels personal enmity, but he or the medium until question and answer were cles, have an influence on the destination of man- sees for the public, with whose interests he is conread together, and all seemed (I certainly was) kind. It is not our fault that this generation has nected, He enjoys an encounter with a noble enedeeply moved by the result; and the merit of the tasted of the tree of knowledge; it is no fault at all my; though he severely bruises, he would not take thing lies in the fact that the answer was aptly des-—it is after the course of things which the Heaven-the life of an antagonist, but give time for repencriptive of the closing seems of the good man's life, by Father in his wisdom, allows the development of tance. His reverence is called forth for God, and and the close resemblance to his style of brevity his children on carth to taste. But it is a fault for to God, in all his incarnations, whether in Nature's and language when answering questions while liv- a man impiously to seek to trample on the Eternal varied works and beauties, or in Humanity's great life, and rolling on the waves dashing mountains high, with

1. B. Randolph, the medical and psychom-transient passes away they may not feel themselves around his creative genius like so many angel forms, ready to be commissioned on messages of use, in

### Abstract of the Proceedings at the Conference at No. 553 Broadway, Thursday Evening, Sept. 28.

"For look, my abridgment comes."-Hamlet. Mr. West made some remarks relative to circles, and the method of forming them; spoke of a circle where Mr. Pease's machine for Spirit-communication had been used. He considered it one of the best things that had yet been discovered for of the Protestant Reformers of the sixteenth cenmy attention. Several months passed away before chine a few hieroglyphics, representing very common words I received the book itself from London; but then and sentences, which expedited the process of communication the resolution was soon found to make it accessible very much. The speaker had had a very extensive experience it Parker's high inspiration for the true and holy; parently injuriously affected by Spirit-influence. On investiis it the childlike love with which he bows before gating the conditions, he found there were too many mediums ture; is it the genuine humane mildness with which which occasioned the difficulty. Thought circles should not be large nor too promiscuous, as the influence of Spirits, both in the noble justice which willingly acknowledges and and out of the form, has a tendency to create confusion and inharmony; he would not have more than one medium in a circle. Mr. W. spoke of a peculiarity he had noticed in certain mediums, which was, a certain style and phraseology purportthis. In these cases he thought a "familiar" or constantly ating to communicate might do it by proxy; considered it was not way.

"Yet even in the midst of us there may be such this subject; for, notwithstanding all his zeal to identify Spirits, this subject; for notwithstanding all his zeal to identify Spirits, and the forte of this bind came un there was something very as will be angry with this man for his free and open when facts of this kind came up, there was something very

Dr. Young was opposed to the idea of a familiar or attending union is necessary for the community, I yet hope if they notice this work, that they will learn from it that there is a way of conducting the learn from glass, would have a creen appearance and make through glass, would have a creen appearance and make through glass, would have a creen appearance and make through glass, would have a creen appearance and make through glass, would have a creen appearance and make through glass, would have a creen appearance and make through glass, would have a creen appearance and make through green glass, would have a creen appearance and make through green glass, would have a creen appearance and make through green glass. it that there is a way of conducting theological controversies, nobler and more decorous than mere er phases of Spirituality. Referred to drawing mediums, and scolding an ealling out 'Heretic,' 'Heretic;' and considered that if Spirits could control them sufficiently to make that they may blush at the scandal they cause by very fine lines, it argued a complete control. Related a fact of their blind and unloving zeal. But, if they should receiving a communication recently purporting to come from seek to counteract and undermine the truths of this Lorenzo Dow, in which he used the same words he used a year

the author's motives, by detecting some communist placing persons having black and blue eyes, or having opposite tic, or, indeed, some revolutionary tendencies, let temperaments, alternately in the circle; after sixteen evenings them remember that they have to do with a man the rappings were heard. This circle met for twenty-two who lives in a land where the conditions of social months, and did not receive a single contradictory communicalife are different from those of Germany. And if tion. After being absent five months, joined another circle, and any one is offended with me because I have lent our tongue to the speech of this free man,—indeed our tongue to the speech of this free man,—indeed called the unknown tongue, and tried to make something intelligible or uniform of it, but could not succeed. He would ask a science I am thoroughly persuaded that I was medium what hair was; a word, or some sounds would be given, standing in the service of Truth, while on the coast which he would write down phonographically. At another time of the Baltic I heard the voice which sounded over he would ask what the same word was in the unknown tongue, to me from the shores of America, and brought and receive a totally different word or sound from that given dirty, with every temptation to lead them into crime. On Monings are more or less liable. this word from the New World to that people of the before. Spoke of mediums thrown into the unconscious state, day evening last, a meeting was held in this room to consider the Old, in whose house the cradle of Reformation yet and considered tham more generally truthful than others. Members way to get means to aid Miss Dow in ber undertaking. She bers of circles should be quiet, when mediums can pass into felt moved to commence the labor of love, without being able to The translation of Mr. Parker's Ten Sermons the unconscious condition, when the communications will be

Mr. West spoke of a sect called "Irvineites," whom he had visited while in England. They had many speaking mediums. of these schools, because many a child suffers and is forced into witness the phenomena of Spiritual Manifestations They claim to have the power of speaking by influence of the The following, which we copy from The Liberator, to correspond with that Society. The mediums become enthe above, as it will help the thinker in his effort to counted for the demonstrations at the time by attributing them

> After a few moments of silence, a young lady from Boston, Miss Armedey, rose and spoke as follows, under Spirit-Impres-

My friends, assembled as you are on this evening, for social intercourse, allow me to come as one among you. You have mena, as the mystery which attends the exhibition had the promise that where two or three are gathered together in the name of our heavenly Father, there will he be in the midst of you. And His Spirits come, that they may commune with

"Lectures on Spiritual Science," which we take couch, and the pale empress, with her starry train, has come forth, sailing in all her majesty. The candelabras of heaven have been lit, and hung out; and down this starry staircase "Here is a 'Psychometrical Portrait of Theodore come the Spirits from the world of light and love. They come Parker,' of this city, which has been handed to us with messages of love to you. Yes, at twilight hour-that magic for publication by a gentleman who had the curios- moment-the Spirits come from their homes in the celestial ity to have the experiment made. A pencilled au- world above. When the thoughts of mortals are calm and trantograph of Mr. Parker, enclosed in a scaled envelope, was put into the hands of Mr. Wilson; and, whose friends have been called to their Spirit-homes sit them without his knowing what it was he held, he gave down and think of the past; - when they unlock the door to the halls of memory and wander there, and gaze on the daguerreotypes of all that is beautiful in the past,—then do those Spirits on whose daguerreotypes they gaze stand with them. Yes; the THE PHILOSOPHY OF CHEERFULNESS. magnetic chain of love draws Spirits from their bright, celestial homes, to those on earth. They come on the wings of love, and sit by your side; and when in the silent chamber you wander, they are with you. You are not alone, though to mortals you may have the appearance of so being. But it is not so. Spirits do come from their home in the skies, and commune with mortals. That is one way in which they come; and there is yet another. They come on the rail-track of truth. Those cars, freighted greatest works. His thoughts are massive, natu- with messages of love, drawn by the locomotive called Spiritpower, speed with the velocity of thought, on, still on; and they regarding the merits of this brother, and much any such; he will be true to his own nature. His stop at the depot of every heart; and the friends from the Spirit-Beceipts for the Christian Spiritualist.

The following extracts will commend themselves

The following extracts the following extracts the following extracts the following e to the liberal mind, as they breathe a healthy and before, mighty as the arm of Love, and we have no cow-catchers, but something quite as effectual—we wise as the light of Wisdom. have Spirit-influence, and that will disperse all obstacles, for As I enter within this gentleman's sphere, I feel nothing of earthly power can hinder the course of that locomohave Spirit-influence, and that will disperse all obstacles, for as one of the brightest and most commendable of

A marked characteristic of this gentleman's na- free, untrammeled by a mortal coil. All is progression, onward one's senses!

directed to him, and in the Spanish language, of comes; the seed-corn sown by Guttenberg, Luther which she is ignorant, Spanish words, which translated, read: 'Your brother is well,' and signed before and since, who toiled with them that man-Shekinah, and dissect the life and motives of every size to the brief borne. The size of the position of the spanish language, of comes; the seed-corn sown by Guttenberg, Luther should commence their matrimown dwell in; and there are many mansions—not confined to one, inial career with a determination to make each should commence their matrimown the should commence their matrimown to make each should commence their matrimown that the should commence the should commence their matrimown that the birds of heaven. Yes, in that bright home to which it rises when the Spirit lays aside the casket, in that home it can live, never to die. There is no such word as death; it is but an exchange of states-a passing of the Spirit from the casket to the hand of the Polisher, where it may be brightened until it is fit to be a diamond in the sceptre of a God.

Mortals little realize how beautiful is the habitation the Father has fitted up for them on earth—this beautiful world. Just walk into Nature's temple, and look above. Behold the azure dome, I am sure, or quite confident, that this gentleman and through its lovely lattice, softly creeping in, the God of day; dom and interior truth. His soul is capacious shade of green, that none but Nature's brush could paint. Then beautiful in themselves. And then, if you list, you will hear and some wives, young as well as old, who seem to Nature's choir, warbling in thrilling tones of Deity. Aye, my take pleasure in being fretful and peevish; who are friends, it speaks of that great Power which reigns on high, who dipped his brush in the fount of all light, brought from chaos his for days and for weeks, moody, silent and morose; canvas, and painted the panorama. And after it was all finished and who thus are not only discontented themselves, he spoke into existence his noblest child, called man, and placed but who render all about them so? Are there not within his Losom the germ of immortality, called mind. man was the crowning work of God, and mind his noblest part.

And then he had before him this glorious panorama, and within him the gifts of mind, that he might enjoy the sublime and beautiful: that he might bathe in the sublimity of the scenes unrolled before him. This was the home fitted for him while he solourned on earth.

this the home while in a foreign clime, from which he should who despite the fact that their husbands are comone day be called, after his bark had been tossed on the occan of storms gathering thick about. This was only a foretaste of the home to which his Father would one day call him. And ere He called him, He sent messengers from that beautiful home to which he is hastening, that while his bark was ocean-tossed, he might look aloft and see, amid those dark clouds, the star of social and civilized existence for the cherished ones angels filled the sails; to assure him that he can never be lostfor his Father has sent skillful pilots, to conduct for him his little craft. And one day, after all those storms are o'er, and the sunset of his life is drawing to a close, he will look into the time murmur and are "out of temper" because West, as his little bark sails smoothly up the harbor, and see the sun of his existence go down in splendor; and the rays reflected from that sun shedding a mellow light around. And as he draws near the shore of that eternal home, and twilight gathers about to manifest a proper sense, as well of respect as of him, he will look up and see the star that has ever been his bea- affection. They know little or nothing of the cares con light, and the lights that are shining from the battlements of his Spirit-home to guide his bark. He will be moored at last, and clasped in the arms of those who loved him, never to be separated. There will be no sighs, no tears, no partings, but they will forever roam, free and happy in the Spirit-world, where all is joy and peace; and where, in those beautiful bowers of celestial amaranth, they can cull bouquets, and speed to those who are yet to come, and when sleep has sealed their eyes, Sour looks, sharp words and bitter complaints are can place those flowers upon their pillows, and cause them to dream of that land, where, by the gentle hand of love, all tears shall be wiped from their eyes.

Mr. Toohev said that before we were favored with the remarks of the lady, we were discussing the peculiarities of mediums, and fidence and weaken affection! How speedily will it though it may not seem to be proper to allude to it after such a beautiful and poetical speech, still we can find enough of facts and philosophy of the kind we were looking for in the instance home anything but the chosen spot, the cherished before us. The genius of Shakespeare has been much admired source of true and priceless enjoyment! And so, because of his ability to use the formula of all professions; for the mariner, the soldier, the warrior, and the physician, stand forth with equal disfinctness and individuality in his writings. ing to come from almost every Spirit. He gave an instance of And it has been claimed that the genius of Shakespeare is still by smiles at first, but a change will soon come—a able to teach the scholar, physician, and priest. We have in the case before us much that is claimed for Shakespeare. We find a young lady using language that does not belong to her sphere: ness, or disappointment and despair. There must she uses the most common phrases appertaining to the subjects be a mutual understanding—a mutual determinaupon which she speaks. When the Spirit exhausted all similes to be found in the rail-track department, it passed to the sea. The most striking similes are selected, and skillfully adapted to force conviction upon our minds that we are living under a dispensa- at night-fall gladly, cheerfully, lovingly, by the anxtion of hope. And while listening to the remarks, my own soul ious, the confiding, the affectionate wife. Smile seemed to stand still, so distinctly have been renewed old and ong-forgotten associations. The similes were to me very significant, for while yet a youth, I spent much of my time on the the only safe rule, the only wise policy. The peesea, and have learned by that apprenticeship to attach marked vish and fretful at home will soon become the disneaning to much, which to others is very common place.

I say, therefore, friends, that even in this case we have a most narked mediumship. I have never seen the young lady before, but I know the phraseology is foreign to her. It seems to me that the Spirit of truth, whether it comes from an angel above or in the man, is tinctured by the vessel through which it comes. It is no new thing to find these phases and peculiarities: they are as old as any prophecy. There is one thing, however, we ought to look at which we too often forget; the particular kind of associations which belong to the circle. Spirits in the circle is an element in the human mind, which is faith, and from it comes the fundamentals of much of our reasoning. I have proved this in my own experience. The contradictions of me-diums, which have been noticed as a subject of remark, must, in a great measure, be found in the earthly associations. I could introduce testimony to prove this, but time will not permit .are suffering for the actual necessities of life. I refer to the congive to herself or others a good reason as to the possibility of sustaining the enterprise. I called on her to-day and saw her some kind of crime, having no one to befriend him or her, or in under the most favorable conditions, will be held the hour of trouble to sympathize and advise with. The Ragged in Chapman Hall, Chapman Place, entrance on School may not commend itself at once, but by some effort on School-street, commencing on Monday evening, Oc-Twenty-Ninth-streets, and is open from 9 A. M. to 3 P. M. Should we not attempt at least to do something for these ? There are many noble hearts among us who have done much, and are ready to do more on their behalf. New York is not spoken of enough in connection with its angel side. An attempt has al-ready been commenced to establish a school for the benefit of will aid? Donations in money or articles, either fore solicit your patronage for this purpose. Spiritualism will go ahead and work ahead just in proportion as we do these

Mr. Pray followed in some remarks relative to the school, and stated that it had been suggested, if all could not give in money, manifestations may be witnessed. they could point out a friend of good heart who could assist the cause. A small amount had has yet been contributed for the purpose -- some \$30 -- vet the school had been commenced by a self-sacrificing lady, Miss Dow, who deserved the sympathy and support of all friends of humanity.

Further remarks were made relative to the school, but want

of room prevents further report.

[From the Philadelphia Inquirer.]

THE HOUSEHOLD CIRCLE.

"Sweet Cheerfalness
Whose eyes, like twinkling stars in evening clear,
Were decked with smiles that all sad humors chased,
And darted forth delights."—Spenser.

It is, we admit, impossible at all times to be animated, gay and cheerful. Sickness, sorrow, and disaster are more or less the lot of every human being. There are likewise times and seasons when

we have great faith in cheerfulness. We regard it As I enter within this gentleman's sphere, I feel nothing of earthly power can made the course of mach activity in the domain of ecclesiasts the land religious life as now, nor a moment so far reaching as that by which the present age is agitative. Though for conductors it may have nortals, yet the entered of the say shattered to pieces. Indeed, it may be questioned whether the age of the Reformation their the age of the Reformation the boson of a true and noble mother. He has a present age is agitative to say shattered to pieces. Indeed, it may be questioned whether the age of the Reformation the boson of a true and noble mother. He has a list of the boson of a true and noble mother. He has a may be questioned whether the age of the Reformation the boson of a true and noble mother. He has a list of the boson of a true and noble mother. He has a great and loving heart, which comes into sympathy with man wherever the foot of oppression has fall on the which we have seen, or on whose vigil we now stand. Not as if the question related to what was seal, or one whose vigil new, or the present age is agitative comes from the Spirit-comes from the Spiritthe gentler virtues-one that, like a ray of sun-

Every household circle should be gladdened and made joyons by some cheerful, winsome spirit!concest between an Eternai Truth and the transient form that will not vanish when its work is done, nor die when its time is come, but when the chance is desperate, fights with the courage of despair and is work in the courage of despair and is work in the courage of despair and inspiration upon man, if my feelings, while in his is the great law which governs the universe, both Spiritual and sphere to findity. Yes; there the Spirits bathe in that fount of love which flows from the Delty; there can they study the great law of their Father which leads there can they study the great law of their Father which leads the many seem out of place; and yet, if harm-they can be lawrers in the college of Delty. They can be lawrers in the college of Delty. hor de when its time is come, but when the chance is desperable to desperable to all the courage of the specific them. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the college of Deity. They can be lawyers in the coll

other happy, nay, to render their little home a refuge and a heaven at all times and seasons, a calm fuge and a heaven at all times and seasons, a calm yet joyous temple of peace and social harmony, the brightest, sunniest, most cheerful spot on this side the grave!

A long and successful course of practice, and an experience which has extended to the treatment of almost all forms of diseason, and confidently to offer his services to the afflicted side the grave!

But do all recognize and practice this philosophy? Do all strive to render home the true source and centre of those calm, tranquil, refined and virtuous eniovments, which should have birth and being only within the world of confidence, frankness, affection and esteem? Are there not some husbands some who have periodical fits of ennui and melansome who have periodical fits of samula and meiancholy—who assume to be wretched without the trouble, vexation and pecuniary loss, but would often prevent slightest cause—who wear a constant frown upon the brow, and repel everything like life, vivacity and good humor? Are there not some gentle wives, pelled by the necessities of the case to toil assiduously and arduously, day after day, year after year, with the object of maintaining a respectable position in society and providing the comforts of hope, and the Spirits of his departed loved ones, and know that at home—seem to lack everything like a proper sense of appreciation, and to exact as a right, all that is provided and done, while they at the same more is not accomplished? They forget that one of ITUALIST. their duties is to encourage and to cheer, and thus of the out-door world, and they are unmindful of the hallowed obligations of home! A cordial welcome after the toils of the day is rarely thought of. A word of approbation, a smile of encouragement, are dealt out sparingly, coldly, and as favors.by no means rare.

> Alas! for the folly, the madness, the wickedness of such a policy! How surely will it destroy condispel the fond dream of happiness, and render again, on the other hand, a moody husband will never make a happy wife. Frowns may be met change that will be attended by asperity and harshtion to bear and forbear—a mutual desire and effort to please. The toiling husband should be greeted should be met by smile, and love by love. This is

the only safe raic, the only wise poncy. The pecvish and fretful at home will soon become the discontented and unhappy. They will find themselves neglected, if not derided and despised. They should be cheerful as well for their own pleasure, as for the satisfaction, enjoyment and contentment of the household circle.

Life, in its best condition, has sorrows, disasters and vicissitudes, that are unavoidable. But if in very perverseness, we misappreciate our comforts and our blessings—if in mere whim, caprice, or evil temper, we are gloomy, unquiet and unhappy, the consequences will not only be disastrous to our own felicity, but to that of all within our influence, and who look up to us with affection and respect. Cheerfulness, we repeat, is a virtue, that should be sedulously and constantly cultivated in every condition of life, and especially by the young, who are about to be subjected to the chances and changes, the trials and temptations to which all human beings are more or less liable.

Life in Aid of Spiritualism postponed from October 2d to October 30th.

A Fair to aid in the opening of Rooms in the City of Reston where the public means the relief of the Influence of the Divine Foundation of all virtue, and the relief of equal Justice upon Earth. Cheerfulness, we repeat, is a virtue, that should be sedulously and constantly cultivated in every condition of life, and especially by the young, who are about to be subjected to the chances and changes, the trials and temptations to which all human beings are more or less liable.

Fair in Aid of Spiritualism postponed from October 2d to October 30th.

A Fair to aid in the opening of Rooms in the City of Reston where the public means the standard of the Divine Foundation of all Virtue, the consequences will not only be disastrous to our own felicity, but to that of all within our influence, and who look up to us with affection and respect. Cheerfulness, we repeat, is a virtue, that should be seed to the chances and changes, the trials and temptations to which a have something to do with the medium, as well as Spirits out of very perverseness, we misappreciate our comforts the body. There are some kinds of doubters who can never and our blessings-if in mere whim, caprice, or gain much information on any subject, much less on this. There evil temper, we are gloomy, unquiet and unhappy, While we, as a body, are enjoying what has never been enjoyed sedulously and constantly cultivated in every conbefore, we must remember, my friends, that there are hundreds dition of life and especially by the young who dition of a portion of our city; little boys and girls, ragged and the trials and temptations to which all human be-

A Fair to aid in the opening of Rooms in the operate in the attainment of this object. Will not some person in every place, make it their business to call the friends together, immediately, and therewill aid? Donations in money or articles, either these poor children, where they may be fed, clothed, and taught, useful or ornamental, are solicited, which may be Although the beginning is small, yet it promises well. I there- forwarded to the care of Mrs. Luther Parks, No. 6 Chestnut-street, Boston.

Refreshments, such as bread, pies, cakes, meats, fruits, butter, milk, etc., are also desired. Rooms adjoining, will be opened during the Fair, where

ELIZA J. KENNY, President. S. B. Butler, Secretary. Boston, Sept. 14, 1854.

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sentation of the condition of "Loved Ones in Heaven." Price 25 cts.

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### BEYOND THE RIVER.

Time is a river deep and wide;
And while along its banks we stray,
We see our loved one's o'er its tide
Sail frem our sight away, away.
Where are they sped—they who return
No more to glad our longing oyes'.
They've passed from life's contracted bourne
To land unseen, unknown, that lies
Beyond the river.

'Tis hid from view; but we may guess
How beautiful that realm must be;
For gleamings of its loveliness,
In visions granted, of: we see.
The very clouds that o'er it throw
Their veil, unraised for mortal sight,
With gold and purple tintings glow,
Reflected from the glorious light
Beyond the river.

And gentle airs, so sweet, so calm,
Steal sometimes from that viewless sphere;
The mourner feels their breath of balm,
And soothed sorrow dries the tear.
And sometimes list ning ear may gain
Entrancing sound that hither floats;
The echo of a distant strain,
Of harps' and voices' blended notes,
Beyond the river.

There are our lov'd ones in their rest;
They've crossed Time's River—now no more
They heed the bubbles on its breast,
Nor feel the storms that sweep its shore. Nor feel the storms that sweep is save.

But there pure love can live, can last—
They look for us their home to share;
When we in turn away have paased,
What joyful greetings wait us there,
Beyond the river.

### TRUST TO THE FUTURE.

Trust to the Future;—Tho' gloomy and cheerless, Prowls the dark Past like a ghost at thy back, Look not behind thee;—be hopeful and fearless; Steer for the right way, and keep to the track! Fling off Despair,—it has strength like a giant— Shoulder thy Purpose, and, boldly deflant, Save to the Right stand unmoved and unpliant! Faith and God's promise the brave never lack.

Trust to the Future ;-The Present may fright thee, Trust to the Future — The Present may fright the, Scowling so fearfully close at thy side;
Face it unmoved, and no Present can blight thee—
He who stands boldly each blast shall abide.
Never a storm but the tainted air needs it,
Never a storm but the sunshine succeeds it;
Each has a lesson, and he alone reads it Rightly, who takes it and makes it his guide.

Trust to the Future;—It stands like an angel,
Waiting to lead thee, to bless and to cheer;
Singing of hope like some blessed Evangel,
Luring thee on to a brighter career.
Why should the Past or Present oppress thee?
Stamp on their coils, for, with arms to caress thee,
See, the great Future stands yearning to bless thee;
Press bold!y forward, nor yield to a fear!

Trust to the Future :- It will not deceive thee. Trust to the Fature;—It will not deceive thee,
So thon but meet it with brave heart and strong;
Now begin living anew, and, believe me,
Gladness and Triumph will follow ere long.
Never a night but there cometh a morrow,
Never a grief but the hopeful will borrow
Something of gladness to lighten the sorrow;
Life unto such is a conquerer's song!

Trust to the Future, then;—Cease from your weeping;
Faith and a firm heart are all that you need—
God and his angels have yet in their keeping
Harvests of joy if well sow but the seed!
Trust to the Future,—all life will be glorious;
Trust,—for in trusting the soul is victorious;
Trust,—and in trusting be strong and laborious;
Up and be doing, and give God the meed!

### PADDLE YOUR OWN CANOE.

Voyager upon life's sea,
To yourself be true,
And where'er your lot may be,
Paddle your own canoe.
Never, though the winds may rave,
Falter nor look back;
But upon the darkest wave
Leave a shining track.

Nobly dare the wildest storm, Brave of heart and strong of arm, When the world is cold and dark, Keep an aim in view; toward the beacon mark Paddle your own canon

Every wave that bears you on
To the silent shore,
From its silent source has gone
To return no more.
Then let not an hour's delay
Cheat you of your due;
But, while it is called to-day,
Paddle your own canoe.

If your birth denied you wealth,
Lofty state and power,
Honest fame and hardy health
Are a bitter dower;
But if these will not suffice,
Golden gain pursue;
And to gain the glittering prize,
Paddle your own canoe.

Would you wrest the wreath of fame From the hand of fate?
Would you write a deathless name
With the good and great?
Would you bless your fellow man?
Heart and soul imbue
With the holy task, and then
Paddle your own canoe.

Would you crush the tyrant wrong, In the world's free light?
With a Spirit brave and strong,
Battle for the right.
And to break the chains that bind
The many to the few—
To enfranchise slavish mind—
Paddle your own canoe.

Nothing great is lightly won,
Nothing won is lost;
Every good deed, nobly done,
Will repay the cost.
Leave to Heaven in humble trust,
All you will to do;
But if you succeed, you must
Paddle your own canoe.

# A HUNDRED YEARS AGO.

THE HIGHWAYMAN.

Only three summers since, a French gentleman in the Highlands was gazing with some surprise at the tranquil and orderly scenes around him, and A.—The Spirits who like this stone are less elesaying that his friends at Paris had advised him to vated, less advanced, than the others. It opens an cal influences. come upon his journey well provided with pistol and sword, since, as they bid him bear in mind, "you are going to the country of Rob Roy!" can scarce blame these Parisians for so faithfully remembering that little more than a hundred years ago Rob Roy was able to levy his "black mail" on all who came beneath the shadow of his mountains. But they might at least with equal reason have applied the same advice to England; for much less earth. than a hundred years ago, the great thoroughfares near London, and, above all, the open heaths, as Bagshot and Hounslow, were infested by robbers on horseback, who bore the name of highwaymen. Booty these men were determined by some means or other to obtain. In the reign of George the First they stuck up handbills at the gate of many known rich men in London, forbidding any of them on pain of death, to travel from town without a watch or with less than ten guineas of money. Private carriages and public conveyances were alike the objects of attack.

Thus, for instance, in 1775, Mr. Nuttull, the solicitor and friend of Lord Chatham, returning from Bath, in his carriage with his wife and child, was stopped and fired at near Hounslow, and died of the fright. In the same year the guard of the Norwich stage (a man of different metal from the lawyer) was killed in Epping Forest, after he had himself shot dead three highwaymen out of seven that assailed him. Let it not be supposed that such examples were but few and far between; they might stone has different properties, according to its difscore; although in most cases the loss was rather of property than life. These outrages appear to eyes; the rosy one is favorable to weak blood; the have increased in frequency towards the close of dark red to the heart and liver complaints," &c. the American war. Horace Walpole, writing from All these stones must be pure, and set in a ring preserves from noxious animals. Strawberry Hill, at that time, complains that, have which shall be worn on the fourth finger of the ing lived there in quiet for thirty years, he cannot left hand. Adele perfers this finger to any other, atmospheric contagion, expels sadness, and prenow stir a mile from his own house, after sunset, without one or two servants armed with blunder- in consequence of its relation with the heart. The vents stomach ache and fainting fits. busses. Some men of rank at that period-Earl Spirit of Swedenborg says that their physical and Berkley above all-were famed for their skill and medical influence consists in the wearing, not in courage in dealing with such assailants. One day the drinking of their solutions whatever they may —so runs the story—Lord Berkley, traveling after dark on the Hounslow Heath, was awakened from be. I was faithful to this prescription, and copied digestion. a slumber by a strange face at his carriage window in consequence, the ring which is worn by the and a loaded pistol at his breast. "I have you now my lord," said the intruder, "after all your boasts, as I hear, that you would never let yourself be robbed!" "Nor would I now," said Lord Berkley, putting his hand into his pocket, as though to draw the for that fellow pressing ears the power of keeping evoked Spirits.

Stone, (Eagle,) which is found in the nest of bird, leads to the discovery of robbers, and has delivery.

Total his press. "I have you now something and was confirmed by the revelations I alluded to a moment ago.

Total his press. "I have you now something asker by the power of keeping evoked Spirits. Stone, (Eagle,) which is found in the nest of bird, leads to the discovery of robbers, and has delivery.

Total terms in the first have you now something asker by the power of keeping evoked Spirits.

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Total terms are the power of keeping evoked forth his purse, "but for that fellow peeping over We consider that this ring is a mark of the confiyour shoulder." The highwayman hastily turned dence of this great ecstatic towards his faithful round to look at this unexpected intruder, when the Earl, pulling out instead of a purse a pistol, shot him dead upon the spot.—Lord Makon's Histo-

ry of England.

## MAGNETIC MAGICS

Historical and Practical Treatise on Fassions, Possessions, Sorcery, Witchcraft, subjoin the answers he gave me. Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph."

FIFTH DIALOGUE.

TALISMANS.

Man at first told his brother that he received the power from heaven, or from Spiritual beings, &c. unites very well with emerald. But he was not satisfied by transmitting this power to rings, sticks, precious stones, &c.; he studied the individual and particular properties of all these ob- up the eye. jects, and thus got a knowledge of their good and bad properties. He ascribed to the seven metals of which I spoke to you in our conversation about magical mirrors, the healing and protecting qualities I alluded to. He afterwards discovered similar properties in precious stones.

I might here borrow largely from old books, and make pompous quotations about the occult virtues of diamonds and metals, but I prefer that you yourself should read those writings. I thought it was better to study this question independent of any pre-conceived idea or system; and I applied, in consequence, to the Spirit of Swedenborg, through the medium of Adele. You know that he was the ly cold. most profound mineralogist of his age, and he has perhaps no equal even in our own. If these reve lations are not better than those of the ancients they have at least the merit of being new. As a truth-seeking student, I ought to have proceeded as I did; I wish to know truth, if possible in this world, and I make use of every means to obtain this knowledge. Here are Swedenborg's revela-

Question .- Could you give me some information about the Spiritual and material power of certain precious stones? Do you think they can really facilitate the interconrse of men in the flesh with disembodied Spirits? Do you think they may help in healing certain diseases, or avoiding contagion? Answer.-I shall try to satisfy you; ask me what

you wish. Q.-What do you think of the properties of the

white diamond? A.—This stone pleases particularly the Spirits of light; it can therefore help in entering into comthe person who wears it.

Q.—What do you think of its physical virtues? brighter.

ruby? A.—The color of this stone pleases ardent Spirits may be united with any precious stones. -those who wish to know much. The ruby has a similar influence upon the person who wears it.

Q.—What are its physical properties? A.—It acts upon the blood.

Q.—What are the Spiritual properties of an emerald?

A .- It is looked for by seeing Spirits, and facilitates the communication with them.

Q.—What do you mean by seeing Spirits? Are

they our ordinary clairvoyants? A.—No; they are disembodied Spirits, who, as their jewel-box. in this world, become lucids in their Spiritual state.

These Spirits may have a great influence upon your clairvoyants whenever they wear an emerald. John.-I shall stop you here, my friend. Why!

self; this revelation is addressed to me for the first to sell it at the highest possible price. Such desire of the bodily atoms we make in our day; for these son, on the borders of the eternal kingdom, he time; but on reflection, I do not see why it should has nothing to do with the sort of worship that atoms are nothing but intelligent animalculæ, not be so. What is this faculty of seeing but the might attract and befriend Spirits. If the real which may very well depend on superior Spirits power of knowing? Do not all religions teach us adept does not always obtain the accomplishment with whom they have more or less affinity. that there are superior Spirits in the kingdom of of his wishes, how could the mercenary trader Heaven? What could constitute their superiority hope to be more fortunate? You see that you laugh if it is not this faculty of seeing? They would generally too soon; it would be better, I think, to not be more than the other Spirits, if they did not study a little more. I do not pretend that we see better. I do not understand why there should possess the absolute truth, but only that it is a be any impossibility in this fact, which I cannot farther examine here. But let us go on.

Q.—What is the physical power of an emerald? A .- The same as its Spiritual one. It enlightens, clears up, and strengthens the material eye.

Q.—What is the Spiritual power of sapphire? vet live in community.

Q—What are its physical virtues?

A .- It strengthens the nervous fluid. Q.—What do you think of the Spiritual power

of an amethyst? intercourse with them.

Q.—What are its physical properties? A .- It has a great influence upon the spleen.

Q.-What are the Spiritual virtues of a topaz? A .- It puts into communication with Spirits

Q .- What are its physical ones?

Q.—Do you ascribe any Spiritual power to coral? A .- It has the properties of rubies; it cools an overheated blood, and is very useful to highly col-

1.—It soothes the disorders produced by the

Q.—What is the Spiritual action of an opal? A .- It is the stone of the Spirits of peace and

Q.—What are its physical properties?

A .- It is excellent against sleeplessness, &c. O.—Has the cornelia any Spiritual power? A .- It has very little action upon the Spiritual

Q.—Has it any physical property?

Adele answers, "I told you already that this from the records of that time, be numbered by the ferent colors. The white one is very good for sore heart and procures riches and honors. eyes; the rosy one is favorable to weak blood; the

The chemists and savans of our day pretend that all precious stones owe their color to the

interior of the same period at which people that the constraint of the same period at which people the constraint of the same period at which people the constraint of the same period at which people the constraint of the same period at which people the constraint of the same period at which people the constraint of the same period at which people the constraint of the same period at which people the constraint of the same period at which people the constraint of the same period at which people the constraint of the same period at which people the constraint of the same period at which people the constraint of the same period at which people the constraint of the constra

purity.

Q.—What are its physical and medical virtues? A .- A great many. It is the noblest of metals, and purifies everthing it touches. It enters into come mad. alloy with all the other metals and strengthens them.

Q.—What do you think of silver? A .- It is very much liked by Spirits of light, and

Q.—What are its physical virtues?

A .- The same as those of an emerald-it clears

Q.—What are the Spiritual properties of iron? A.—It is liked by strong Spirits.

O.—What are its physical ones?

A.—It is vivifying. Q.—Can it be united with any precious stones? \_1.-No; its power is too great, it would kill them all.

Q.-What are the Spiritual properties of mercury?

A.—It is particularly liked by noisy Spirits.

Q.—Does it possess any physical virtue? A .- It reduces indurations, and penetrates into the finest fibres of our organization. It is eminent-

Q.—What are the Spiritual properties of tin? A.—This metal is neither free nor pure. Spirits to not like it, and its healing virtues are not known. Q.—Do you think that copper has any Spiritual

\_1.—It is liked by susceptible Spirits.

Q.—What are its physical properties? A .- Is is not so good as it is generally supposed; ts gall is very bitter. Adele laughs and says, unlucky influence. Why, do you think that metals have a gall? Swedenborg answers, "What do you suppose the verdigris is?" This metal is exciting and irritat-

Q.—Is lead preferred by the Spirits? A .- Yes; especially by Spirits of peace and me-

diation. Q.—What are its healing properties?

A .- They are insignificant, if worn like other metals upon the skin. For you must not forget that all these substances acquire new properties the miraculous lore of his savior. munication with them, by enlightening the mind of whenever they are chemically prepared. I speak of them in their pure state.

Such is the information I obtained on metallic A.-I told you of them just now; it has a di- powers; they are not exactly those I took for the rect influence upon the brain, which it renders basis of my cabalistic mirrors; but they are not so different from them, as to shake my confidence to the sickness in the name of Christ, to leave the recently come with letters to legalize his persecu-Q.—What are the Spiritual properties of the in this apparatus. The principal fact is, that gold and silver are the two metals, par excellence, and

John.—True; but by the same reason Charles X, should never have abandoned the famous diamond called the "Regent." If he had put it into &c., &c. A volume would scarcely be sufficient to concealed, and tell them secretly his faith in the his mouth at the moment of signing the "Ordinan- hold all such similar receipts. But I leave to you ces," France would not have passed into the hands the task of reading the treatises in which they are him crucified. He thundered at the door of the New York Express, who is now in Europe, in a reof Father Louis Philippe. Another conclusion of contained, and to draw yourself your own concluyour argument is, that Rothschild must be eminently beloved by Spirits, and enjoy the most perfect health. The same thing might be said of the is not, as consistent as the accidental mechanism places where he was unknown, and where his feel-

suggestion worthy of all our attention.

John.-With you it is impossible not to be serious. Go on with your quotations.

ALBERT.-I think it will be proper here to make you acquainted with the opinions of the many distinguished men who have treated on these ques-A .- This stone puts you in communication with tions. I am indebted for the following observasocieties of Spirits who like various studies, and tions to the Magic of J. B. Porta. The precious stones are classified according to the alphabetical order, and without reference to their more or less precious qualities.

The Agate strengthens the heart, and preserves against the plague.

The Amethyst paralyzes spells thrown and mag-

Angelia is a remedy against such noxious action.

Borax produces sleep. Cornelian gives victory.

Chrysolite excites repentance for one's faults. Chyphrase strengthens the organ of sight, rewho wander in the sulphureous emanations of the joices the mind, and renders man free and cheer-

> Coral stops hemorrhages and keeps off evil Spirits. According to Marsile Fuen, it dissipates panics, and preserves from thunder strokes and hail. Copper, according to Theocrites, dispels Spirits and ghosts.

Diamond is sovereign against sleeplessness and incantations; it soothes anger. Elossite is a good remedy against headache. Emerald cures epilepsy. Reduced to powder it

stops diarrhea, &c. Galcchid preserves from flies and insects. Put into the mouth it helps in discovering secrets.

Gedi changes the atmosphere, brings wind and rain. The shape of this stone is not now known. Heliotrope-unknown in our day-was said to render invisible.

Hyacinth, worn at the neck, preserves against the plague and thunder strokes; it strengthens the

against the stones of the bladder; as an amulet, it Opal opens and rejoices the heart, preserves from

Perithes, a yellow stone, cures the gout. Jumenirs Lapis prevents abortion. Strasit,—a fabulous stone,—was said to facilitate

thrown. Jour -Is this all ?

ALBERT.—Yes.

metallic oxides which they contain. Those of cop- some unknown stone which might have made me guns, and shoot bears and catamouts, and keep at ages according to the before-mentioned standard, where it was found.

Albert.-You laugh at everything. JOHN.—Should I do otherwise, I might soon be-

lived 200 years before Solomon, is said to have do nothing else, young ladies will sit and read from With the period of Abraham, a period when his-hear the first man who ever made talismans. Covers, which is nooning our country. If they are the first man who ever made talismans. Pliny believed in their influence.

Albert the Great composed several kinds of amu-

to the stone he wore in the battle.

Ellen assures us that the Egyptian soldiers carried beetles in order to be courageous. Plutarch says that Pericles wore a talisman, and

caused his children to do the same. Paracelses had certain boxes called influence-

Virgil rid the Neapolitans of an immense quana deep well.

Apollonius delivered the inhabitants of Antioch from the gnats by which they were devoured; and that by means of a procession, in which were worn leaden images representing the god Mars.

Sorcerers, p. 54.)

idea; we unconsciously believe in their lucky or better then all other but they could work

are still known at the present day; but these viragainst the evil Spirits, or restored the health of a

talismans, which she had received from a pretended was. sorcerer. It was merely a small bag containing by the commotions about it, and the light above it who with daily labor earn their daily bread, how some plants, a magnet, and a written order given Straight back to Jerusalem, from whence he had so kindly the season of sleep! To the drone, who, patient's body. Country people still ascribe the tions, he went to cast his lot with those he had folpower to this sort of satchels; and it is in consequence of this belief, that they place similar bags fear, as the lofty turrets of the proud city flashed on the stomachs of their children, in order to pre- upon his vision. Neither did he steal away to the nignant the dear night blessing which enforces reserve them from convulsions, sleeplessness, ague, dark alleys and streets, where the disciples were

I dare not decide whether this explanation is, or ALBERT.—I regret my friend that you forget that crates himself—always inquired about the mor-

These living animalculæ may be as many Spirit-

at present. Observe, observe with perseverance. the dwellings, cities, or even countries in which the atmosphere by thousand various ceremonies, back on their hinges. &c.. &c. It was in consequence of the same idea that he invented means for conjuring bad luck at play, and his Jettattura. I advise you to read in the "Hermis," what the learned M. Briu du Beau-

regard says on this subject. In one of her magnetic trances, Adele advised me to wear a similar satchel on my skin, towards the pit of my stomach. I did not then know the preparation of that of the Prevorst clairvoyante;rosemary, and one of rue, arranged in a cross shape, and enveloped in a small linen bag, hanging from my neck. Rue, according to Adele, is per- worn veteran, battered with many a scar, though haps the most powerful herb that exists; its will and domineering Spirit overcomes every obstacle. I spoke of this plant in my "Treatment of Dis- heaven. Hear his calm, serene voice ringing over the storms and commotions of life:—"I am now eases." I think I was much indebted to this sat- ready to be offered and the time of my departure chel for the calmness of mind I enjoyed at that is at hand. I have fought the good fight, I have epoch, and which I could not have obtained by any finished my course—there is laid up for me a crown other means: for at that time I was the chieft of righteousness." No shouts of foemen, or smoke other means; for at that time I was the object of or carnage of battle surrounded his Spirit strugthe most violent persecutions, and a large committee of mesmerizers tried to render me mad, if they could not succeed in killing me. I do not know these guarded and welcomed him home. exactly how far my amulet helped me in this struggle, but it is certain that it bestowed a great deal of calmness upon my mind. [To be continued.]

## A CHAPTER ON FEMALES.

Jade relieves the back pain, and is excellent truding cow from the yard. Tell them about early mankind; and to these we are heave a sigh as long as the moral law, and are ready to faint away. You expect them to get up be-fore day, to work in the kitchen, to breathe the grave so many young women who have been sickly that used at present. Albert.—Yes.

John.—I am very glad of it; I was dreading their fathers and husbands, they would load their but this difficulty vanishes when we reckon these fools for several generations.

eases of late have been so fatal among the female have nearly approached. ALBERT.—A king of Egypt, called Niceplas, who state of things. We should hear of no fainting open air. away, no sick constitutions, no affection of lungs, no elopements, and no suicides.—Ex.

## THE CHARACTER OF PAUL.

BY J. T. HEADLEY.

Paul, in his natural character before his conversion, resembles Bonaparte more than any other tity of leeches by which they were tormented. man—I mean both in his intellectual developments first the novelty of this great and unvarying day. The means he used was to throw a gold leech into of purpose, the same utter indifference to human sufferance, when he had once determined on his that whether you ate, or slept, or toiled, or idled, course; the same tireless, unconquerable resolution the same daylight was always there. No irksome —the same fearlessness both of man's power and opinion, and that calm self-reliance and mysterious ternations. I could dine at midnight, sup at breakcontrol over others. But the point of greatest re- fast time, and go to bed at noon day; and but for semblance is the union of strong, correct judgment an apparatus of coils and cogs called a watch, would Trallien had a ring against colic, (Manual of the with rapidity of thought and sudden impulse. They have been no wiser and no worse. My feeling was thought quicker, yet better than other men. The at first an extravagant sense of undefined relief, of You heard of Pascal's amulet and Louis XI's power, too, which both possessed, was all practical relics. Catharine de Medicis' cabalistic characters, whose force properties are many men of strong minds, whose force nevertheless, are in reflection, or in the arms of our lords, the decorations of our kings theories for others to act upon. Thought may and princes, &c., all belong to the same order of work out into language, but not into action. They things; we have for them the same superstitious will plan better than they can perform. But these

The same self-control and perfect subjection of disturbed me. I became gradually aware of an ex-Passing to the less wide study of the vegetable his emotions—even terror itself—to the mandates citant, a stimulous, acting constantly like the dimkingdom, man discovered the medical virtues which of his will, are exhibited in his conduct when smitten to the earth, and blinded by the light and voice from heaven. John, when arrested by the same ing; but united with other metals it loses its nox- tues were, for a long time, kept secret as magic voice on the Isle of Patmos, fell on his face as a my own imposing, my routine would have been processes. He put, for instance, certain powder dead man, and dared not speak or stir, till encourinto a liquid, and this mixture became a charm aged by the language—"Fear not." But Paul (or the zone of liridodrendous and sugar maples, in the Saul) although a persecutor and a violent man, nearly midway latitude of forty degrees. I had patient. The confidence inspired by this man, tothe blow, the light, the glory, the darkness that folportion of these two great divisions had for me its gether with the real efficacy of the substance em- lowed, were sufficient to upset the strongest mind; ployed, did generally give calmness to the patient, but master of himself and his emotions, instead of I had mourned the lost twilight.

How much more did I miss the soothing darksaid—"Lord, what wilt thou have me do?" With his reason and judgment as steady and as strong cursor! I began to feel with more of emotion than I told you, in our conversation on Suspensions, as ever, he knew at once that something was want a man writing for others likes to confess to, how that the clairvoyant of Prevorst wore one of these ed of him, and ever ready to act, he asked what it

lowed with violence and slaughter. His strong heart never beat one quicker pulsation through son of God. He strode into the synagogues, and before the astonished priests, preached Christ and Sanhedrim itself, and shaking Jerusalem like an cent letter says: earthquake, awoke a tempest of rage and fury on himself. With assassins dogging his footsteps he at length left the city. But, instead of going to for his kindred friends. To entreaties, tears, scorn, in everything there are certain conditions to be ob- als, habits, dreams, and crises of their patients. and Cyprus, along the coast of Syria and Rome, and violence, he was alike impervious. To Antioch served. Because twenty men have the portrait of They were especially particular about the period of over the known world he went like a blazing comet, a handsome woman, it does not follow that she the moon during which the crises were more vio- waking up the nations of the earth. From the top you make us believe that there are seers in the other world!

The moon during which the crises were more violent. It has for principle, the study of all the conditions of the deck of his shattered vessel, in the interval of the moon during which the crises were more violent. This study was as good as any other. It has for principle, the study of all the conditions of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the interval of the deck of his shattered vessel, in the deck of hi sufficiently prepared the subject not to go farther Christ and him crucified. The whip is laid on his fall from the hands of the captives, the bolts with-One cannot point a single spot in his career

where he faltered a moment, or gave way to dis-couragement or fear. Through all his perilous life, he exhibited the same intrepidity of character and lofty Spirit. With his eye fixed on regions beyond the ken of ordinary mortals, and kindling on glories it was not permitted to reveal, he pressed forward to an incorruptible crown, a fadeless kingdom. And then his death, how indescribably sublime! Napoleon dying in the midst of a midnight storm, with the last words that fell from his lips a battle cry, mine was made up with a branch of thyme, one of and his passing Spirit watching in its delirium the torn heads of his mighty columns, as they disappeared in the smoke of the conflict, is a sight that awes and startles us. But behold Paul, also a warin a Spiritual warfare, looking back, not with alarm but with transport, gazing not on earth, but on heaven. Hear his calm, serene voice ringing over

## HOW THE ANCIENTS LIVED.

Prolonging Life," a work published by Ticknor, Reed & Fields:

It is commonly believed that, during the early We like to look upon a healthy woman—she is a prodigy in the nineteenth century. Wherever you go you see scores and hundreds of spleenly, sickly, the lives of its inhabitants which she liked. Having inspired her with that twee more youthful and pelfect; that these primitive men had a gigantic size, incredible strength, orable proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her, and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposals to her and at the end of some content of the proposal that the propos feeble girls, who can hardly muster courage to and a most astonishing duration of life. A variemake their beds, wash their faces, or drive an in- ty of such notions were long prevalent among indebted for the rising, fresh air, and healthy exercise, and they origin of romantic tales. Some have not hesitated seriously to ascribe to our forefather, Adam, the and passed through the town without stopping, till height of nine hundred yards, and the age of a they came to the entrance of Burleigh Park, which thousand years. But the accurate and rational in- is on the outside of it. The gates flew open, and fresh air of morning! Preposterous and absurd! vestigation of modern philosophy has converted the chaise entered and drove down the long avenue They have never seen the sun rise, and would hard-the supposed bones of giants found in different of trees that lead up to the front of this time old ly know but the sun continues to shine forever, if parts of the earth, into those of the elephant and mansion. As they drew near to it, and she seem-

Stone, (Eagle,) which is found in the nest of this bird, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never thought of lying down to die till they had, leads to the discovery of robbers, and hastens never the latest the robbers, and hastens never the latest t at least, reached the meridian of life. They were tain degree, confirmed by some of the Eastern nastout, strong, happy, and hearty. Why? They tions, who still reckon three months to the year, rose early, worked like beavers, and never spent and besides, it would have shortened one-half imfrightened at a mouse at their feet, a beetle on their explicable why the patriarchs did not marry till truth: "The entrance of a single woman of talent their sixtieth screen." the midnight hours in dancing. Instead of being mediately after the flood. It would be equally in-

sions, Compacts, Talismans, Convul- tion about the seven metals I spoke of. I will here an umbrella was as necessary to the poor people, husbands years and years. How is it now? Wid- hundred years before the flood will become four as the heliotrope to the lover who fears the indis- ows are few and far between. It was no singular hundred and fourteen; and the nine hundred years Q.—What are the Spiritual properties of gold? creet eye of a jealous rival. I would not have this thing for our grandmothers to have three or four (the highest recorded,) which Methusalah lived, will have the source of their lives. Now it is husbands in the course of their lives. Now it is be reduced to two hundred—an age which is not A.—It opens an intercourse with the Spirits of stone for anything, and I pity very much the spot the reverse. Men have about as many wives, distimpossible, and to which some men in modern times

sex. Do you know the cause? It is found in list- In profane history, we have an account of many less idleness, inactivity, late hours, thin shoes, mus- heroes and Arcadian kings of those periods, who lin dresses, a horror of fresh morning air, and in attained the age of several hundred years, but these

and we will say licentious trash that is thrown in tain grounds, we find mention of a duration of such abundance from the press. This shrivels the life which can be still attained, and which no long-mind, warps the affections, chills the better feelings, er appears extraordinary, especially when we conand makes the life wretched beyond description. sider the temperate manner in which the patriarchs Milo, of Croton, was indebted for his victories. Let females look into this subject and act like reallived; and that, as they were nomads, or a wansonable beings, and we should see quite a different dering people, they were much exposed to the free

> INFLUENCE OF A LONG SUMMER IN THE ARCTIC RE-GIONS.—The perpetual daylight had continued up to this moment with unabated glare. The sun had reached his north meridian altitude some days before, but the eye was hardly aware of change .-Midnight had a softened character like the low summer's sun at home, but there was no twilight. At night Arctic sunset to sunrise," and pleased to find night forced upon you its system of compulsory alsome vague restraints removed. I seemed to have thrown off the slavery of hours. In fact, I could hardly realize its entirety. The astral lamp, standing, dust-covered on our lockers—I am quoting the words of my journal—puzzled me as things obsolete and fanciful. This was instinctive, perhaps; but by and by came other feelings.
>
> The perpetual light, glarish and unfluctuating,

> inutive cup of strong coffee. My sleep was curtailed and irregular; my meal hours trod upon each completely broken up. My lot had been cast in

ness, of which twilight should have been the preadmirable, as a systematic law, is the alternation of day and night; words that type two great condiurged by the waning daylight hastens the deferred task, how fortunate that his prograstination has not a six-month morrow! To the brain workers among men, the enthusiast, who bears irksomely the dark screen which falls upon their day dreams, how be luctant rest!—Dr. Kane's Journal.

GERMAN BRIDES.-Mr. James Brooks, of the

The Germans, by the way, have a queer way of making "Brides," and of doing some other thing in feet health. The same tining might be said of the is not, as consistent as the accidental mechanism places where he was unknown, and which is not, as consistent as the accidental mechanism places where he was unknown, and which is provided in ings would be less tried, he started for his native she is called "Bride," and so continues, till she because the home of his boyhood, comes "wife." All the while she is engaged she is the courting and marrying way, which may intea "Bride." The lovers, immediately upon the betrothal, exchange plain rings, which are worn ever afterwards, till death parts them. The woman wears hers on the third finger of the left hand, and the man his on his --- hand. When the "Bride' becomes "wife," her ring is transferred to the third Albert.—That I do not know better than your anything from them except what he seeks for, viz., the patient's state, and it corresponded to the study the crash of billows, in the gloomy walls of a prithe deck of his shattered vessel, in the interval of the crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prithe crash of billows, in the gloomy walls of a prifinger of the right hand, and there it remains. The you can tell whether he is mortgaged or not .speaks in the same calm and determined tone. De- There is no cheating for him ever after—no coquetspeaks in the same calm and determined tone. Deterred by no danger, awed by no presence, and shrinking from no responsibility, he moves before us like some grand embodiment of power. The nations heave around him, and kings turn pale in patients heave around him, and kings turn pale in ed when I told her that in our country we only the responsibility of conspirators. These living animalculæ may be as many Spiritual beings of a particular kind; they may be attacked and infused by certain remedies, prayers,
tacked and infused by certain remedies, prayers,
to drink till they have slain him, and people stone
him; yet over the din of the conflict and the storm
or than half shocked. "Think, there is Fredewords, or orders. But this study would lead us of violence, his voice of eloquence rises as clear rick, my husband—only 24—so young, so handbeyond the limits of our conversation. I have and distinct as a trumpet call, as he still preaches some—and all the girls would be taking him for an Christ and him crucified. The whip is laid on his unmarried man, and be making love to him!" "Oh, back till blood starts with every blow and then his it is dreadful!" "Is it not!" "They would never mangled body is thrown into a dungeon; but at know he was married." "How can you do so in Man did not confine himself to the means of expelling the evil Spirits from the person they postwice which has shaken the world, poured forth in a derick for the world." Thinking over the reasonsessed. He wished to expel them likewise from hymn of praise to God, and io! an earthquake ing of my fair Viennese, I could not but come to shakes the prison to its foundations, the manacles the conclusion with her, that in her country there they were. It is thus we see him trying to purify draw of themselves, and the massive doors swing her custom was better than ours. But would not was more security for the wife; and that, therefore, there be a rebellion among the men in America, if the wives there thus to put a public stamp of "property" upon their husbands every step they took The Germans have other agreeable customs in their silver weddings (silberne hochzeit) (the twenty-five years of wedded life) and their golden weddings, goldene hochzeit,) (50 years;) but of these so much has been written, that I can probably write you nothing new. If ever I get time, I will consecrate a whole chapter to you on German courtships and German wedded life—but this letter is just now medley enough.

> Countess of Exeter .- "I am no teller of stories," says Hazlitt, "yet there is one belonging to Bur leigh House, of which I happen to know some of the particulars. The late Earl of Exeter was divorced from his wife, a woman of fashion and of somewhat more gaiety of manners than "lords who love their ladies" like. He determined to seek out a second, in an humble sphere of life, and that it should be one who, having no knowledge of his rank, should love him for himself alone. For this purpose, he went and settled incognito, under the name of Mr. Jones, at Honet, an obscure village in Shropshire. He made overtures to one or two damsels in the neighborhood, but they were test knowing to be taken in by him. His manners were not boorish; his mode of life was retired; it was odd how he got his livelihood; and at last he be-HOW THE ANCIENTS LIVED.
>
> gan to be thought to be a highwayman. In this dilemma he turned to Miss Hoggins, the eldest daughter of a small farmer at whose house he lodged .-Miss Hoggins, it would seem, had not been used to romp with the village clowns; there was something months they were married, without his letting her know who he was. They set off in a post-chaise from her father's house and traveled across the country. In this manner they arrived at Stamford, it were not for the almanacs and their grand-mothers. No wonder that every year sweeps to the
> chronology of the early age was not the same as husband said: 'Well, my dear, this is Burleigh grave so many young women who have been sickly and effeminate, ever since they were born into the sorribes the power of keeping evoked Spirits.
>
> Stone, (Eagle,) which is found in the nest of this our great grand parents lived to a great age, and stone to the sorribes that used at present.
>
> Some, particularly Hensler, have proved, with the highest probability, that the year, till the time of Abraham, consisted only of three months; and that the shock of this discovery was too much for that it was afterwards extended to eight; and that the young creature, and that she never recovered that it was not until the time of Joseph it was made to very work as a sensation worth dying for. The course which insures health, strength and long life.
>
> Our great grand parents lived to a great age, and of this story.

> > into a family, is sufficient to keep it clear from